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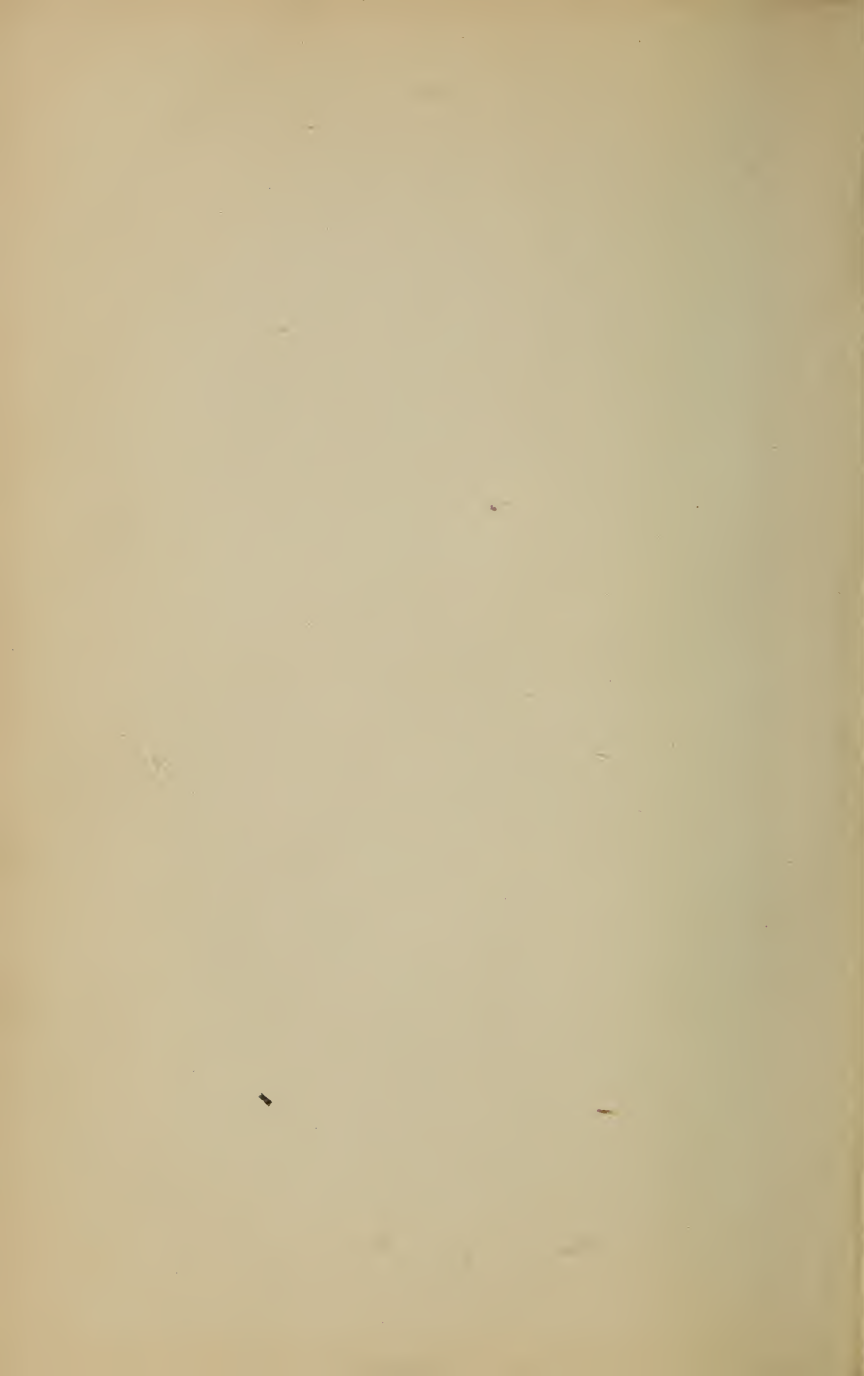
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SOLAR HIEROGLYPHICS.

SOLAR HIEROGLYPHICS;

OR,

THE EMBLEMATIC ILLUSTRATIONS

OF THE

REVEALED DOCTRINE OF THE TRI-PERSONAL GODHEAD

WHICH ARE DISCERNIBLE IN THE SOLAR LIGHT.

With an Introduction

BY

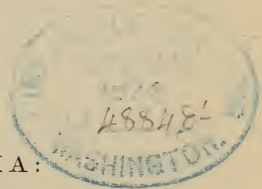
REV. J. GRIER RALSTON, D.D.

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P R E F A C E.

THE following essay is intended as a contribution to the interests and literature of "Christian Evidence."

It is but an essay, and does not pretend to be exhaustive. There are riches of emblematic instruction yet to be attained by means of a patient and sober-minded consideration of the solar light, and the hieroglyphic systems and objects and hues that have derived their significance from the light, particularly those of the Tabernacle of Jehovah in the desert of Arabia, and of the prophetic drama of the Apocalypse. And the writer of the following pages, who is now seventy years of age, would fain hope that some mind of higher culture and greater vigor

may be induced to investigate the subject more thoroughly and minutely, and bring out treasures of illustration that shall inform and interest and instruct.

The "Undulatory Theory" of light is considered in the Introduction, and is shown to be a theory of luminosity (merely), by means of a supposed "luminiferous ether," rather than a theory of the solar force, which is commonly called "the light," and which includes in its constitution the three distinguishable principles called the actinic, the luminiferous, and the calorific. And the generally received theory of "the cause of color in natural objects" is considered in the Second Part.

And while reviewing those theories, the mind of the writer was impressed by the fact, that much of the "literature of modern science," by reason of its speculations formed on phenomena, tends to a disbelief in the observable realities of nature, and thus prepares for a disbelief in the revealed realities of God.

And throughout the composition of the essay, the

writer has had in mind that whatever influence for evil may proceed from the speculations of certain modern scientists, the carnal and skeptical reasonings of certain moderns called "theologians," have a more direct and powerful influence for evil by perverting the Gospel of Christ and inducing a disbelief in the revealed mystery of the Tri-personal Godhead—the Three in One.

PHILADELPHIA,

October 28, 1873.

ODE TO LIGHT.

HAIL, glorious Light—transcendent Mystery,
Vesture and hieroglyph of Deity!
Before thy brightness, Reason veils her eyes,
And Faith exults in God, the Unity.
The One in Three—th' eternal Three in One.
All hail, celestial, glorious Light!
Mysterious Witness of eternal Truth.

INTRODUCTION.

“WHO by searching can find out God? Who can find out the Almighty to perfection?” His self-existence, His underived, independent, necessary existence, baffles our utmost efforts to conceive, because there is nothing analogous to it among creatures; but we understand that He does exist, and the fact is established by arguments clear and satisfactory. Of some of His natural and of all His moral perfections there is a faint resemblance in ourselves; so that we do not use words without meaning when we speak of His power, His knowledge, His goodness, and His justice. Nor are we entirely at fault, when we consider His unity and affirm that there is one Being possessed of all possible perfection, and that there is not, and cannot be, more than one. But another step under the guidance of revelation introduces us into a mystery that astonishes reason, and upon which no exertion of intellect can throw a single ray of light.

We readily believe that there is one God who

created the heavens and the earth, and that He is entitled to the homage of their inhabitants.

But as soon as we open the Bible we are met by a doctrine which seems opposed to this primary truth: for while polytheism is everywhere condemned, the true God himself is represented as in some respects more than one. As the Scriptures, in their account of Him, associate the ideas of unity and plurality, we are bound to admit the fact, however incapable we may be of understanding it; for our conceptions of God should in all things be conformable to the revelation he has made of Himself.

The doctrine that there are three persons in the Divine essence, the Father, the Son, and the Holy Ghost, and that these Three are the same in substance and equal in power and glory, is peculiar to the religion of the Bible. This great truth could not have been discovered by the light of nature or by unassisted reason. It is above comprehension, and is therefore called in the Scriptures a *mystery*.

We must regard it as a fundamental article of the Christian faith. Without the knowledge and belief of it, we can have no proper understanding of the new covenant in which the Three Persons of the Godhead have a place so conspicuous. This doctrine runs through the whole of religion and affects our entire obedience. All our comforts, temporal and spiritual, flow from it. Believers hold

communion with the Father, in contemplating the love He displayed in sending His Son into the world to be a propitiation for their sins. With the Son in what He has done for them in the various offices which He executes, and in every relation in which He stands to them. And with the Holy Ghost in His various gifts and graces, and sanctifying influences.

We cannot know too much of this profound mystery. It increases our reverence for God as a Being infinitely exalted above our conceptions. It introduces us to the grandest of the works of God, the work of Redemption, in which the Three Persons act distinct and essential parts.

With the view of leading Christians to more intimate relations to the blessed Persons of the Trinity, and thus promoting their growth in grace, this little book has been given to the world. Hoping to aid others in their meditations upon this cardinal doctrine of our faith, the learned author has spread upon the following pages some thoughts illustrative of it, suggested by his investigations of light; a subject for the discussion of which he has eminent qualifications.

From the nature of light, and from its intimate relations to things material and immaterial, it seems well adapted to the purpose for which it has here been used.

May "God, who commanded the light to shine out of darkness, shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

J. GRIER RALSTON.

NORRISTOWN, PA.,

March 24, 1874.

INTRODUCTION.

IN coming to the consideration of the “theological illustrations discernible in the solar light,” it is proper that the theory concerning light, which at present prevails, should in the first place be described and reviewed.

From the days of Sir Isaac Newton to the early part of the present century, the “Corpuscular Theory” was entertained. The adherents of that theory “imagined light to consist of particles darted out from luminous bodies;” but this hypothesis has now been displaced by another, which is the “Undulatory Theory,” and is advocated by many distinguished scientists in Germany, England, and the United States, and is presented in a clear and concise manner by Dr. Schellen of Cologne. He says :

“According to the theory generally received at present, the whole universe is an immeasurable sea of highly attenuated matter, imperceptible by the senses, in which the heavenly bodies move with scarcely any impediment. This fluid, which is called *ether*, fills the whole space—fills the intervals between the heavenly bodies, as well as the

pores or interstices between the atoms of substance. The smallest particles of this subtile matter are in a constant vibratory motion; when this motion is communicated to the retina of the eye, and if the impression upon the nerves be sufficiently strong, it produces the sensation which we call *light*.

“Every substance, therefore, which sets the ether in powerful vibration is luminous; strong vibrations are perceived as intense light, and weak vibrations as faint light, but both these proceed from the luminous object at the extraordinary speed of 180,000 miles in a second, and they necessarily diminish in strength as they spread themselves out over a greater space.

“Light is not, therefore a separate substance, but only the vibration of a substance, which, according to its various forms of motion, generates light, heat, and electricity.”

Professor Tyndall's statement of this theory is in full accord with the preceding, though differently expressed, thus: “A luminous body is supposed to have its atoms, or molecules, in a state of intense vibration. The motions of the atoms are supposed to be communicated to a medium suited to their transmission, as air is to the transmission of sound. This medium is called the *luminiferous ether*, and the little billows excited in it, speed through it with amazing celerity, enter the pupil of the eye, pass through the humors, and break upon the ret-

ina or optic nerve, which is spread out at the back of the eye. Hence the tremors they produce are transmitted along the nerve to the brain, where they announce themselves as *light*.

This ingenious theory is open to weighty objections. For, in the first place, it is held in violation of one of the first principles of the inductive philosophy which demands that, "if you undertake to assign the *cause* of an observed phenomenon or effect, you are bound to prove the existence of the alleged cause, and that it is adequate to produce the effect ascribed." But the existence of the alleged universal and "luminiferous ether" is merely assumed,—is avowedly "supposed;" and this gratuitous assumption elicited from Professor Faraday the remark—"IF THERE BE AN ETHER."

And further: The conception of a universal and generative ether has been derived, in modern times, from the mythology and poetry of the ancient Greeks and Romans. For example, Euripides says:

"Thou seest this lofty, this unbounded ETHER,
Encircling with his fluid arms the earth;
Esteem this Jove, this venerate as GOD."

And Virgil has the phrase, "Pater omnipotens æther."

The theory, however, is advocated by means of an argument from *analogy*. Dr. Schellen says: "This representation of the nature of light ceases

to be surprising when we come to compare the vibrations of ether with those of atmospheric air, and draw a parallel between light and sound, between the eye and the ear." . . . "Air in motion, by its influence on the organs of hearing, is the cause of sound; ether in motion, by its influence on the organs of sight, is the cause of light." And Professor Tyndall speaks of "the fundamental analogy of sound and light."

But this analogy is not real. It is "supposed," and supposed analogies are generally fallacious. And besides this, it is unphilosophical to allege an analogy between that which is known and that which is unknown; as, for instance, between the vibrations of the atmosphere and the supposed vibrations of an imagined ether. And further; the above argument, from an assumed analogy, rests chiefly on the tacit assumption that the vibrations of the atmosphere are the only media of sound, but it is well known that sound is transmitted through fluids and solids; as, for example, through and under water, and through wood and metals; and also that sound is transmitted more readily and speedily through certain metals, in certain conditions, than by atmospheric vibrations.

But even the *theory of sound* from which the argument is derived is itself defective and erroneous. It teaches that atmospheric vibrations "produce sound," that "air in motion is the cause

of sound." But this is philosophically incorrect, and as used is delusive.

Sound is indeed an effect, and its causes are various and many ; but while vibrations are the chief media of the transmission of sound, they are not in any instance its true and proper *cause*.

The truth of these remarks may be shown and illustrated by noticing the song of the lark.

The little songster rises from his lowly nest among the grass of the field, "and as he soars he sings;" his warblings being incited by love for his brooding spouse. His song agitates the surrounding air causing it to vibrate in accordance with the pitch and modulations of his music ; and by means of the atmospheric vibrations his song is transmitted to the ears of men ; and the philosopher and the ploughman are at the same time regaled by his exultant strains ; and most probably the ploughman has an advantage over the philosopher. For while the scientist may be speculating on the "tremors" of auditory nerves and brain, and fancying that "air in motion is the *cause*" of the music he hears, the rustic looks up at the tiny bird, regarding him as the cause of that sweet morning melody.

In this instance and illustration several particulars claim a reflective regard. The moving cause of the mid-air melody is *love*, joyous exultant love ; but the particulars to be considered are these, namely, the organs of hearing in the man ; the vibrations of

the air, which are the media of transmission; the vibration of the little larynx, which are the *occasion* of the music, and the psychical or vital force in the lark, which is the proper and immediate cause. Or if the order be reversed, the psychical or vital force in the bird exerted at his pleasure, *causes* the vibrations of the larynx; the same force passing outwards (and by means of the vibrations of the larynx) causes the vibrations of the atmosphere, and by means of these vibrations, the force emitted through the larynx of the lark reaches the ears and acts upon the auditory nerves of the man.

The vibrations of the atmosphere are not the cause of the melodious sounds; neither can vibrations cause vibrations. The force that causes the first vibration in the series is the cause of the second; and so also of the entire series: for as “no agent can act where he is not;” so no force can operate where it is not; therefore, as the “Undulatory Theory” teaches that intense agitation at the surface of the sun causes the vibrations of a universal and luminiferous ether; the force that agitates the photosphere is the same that operates to the utmost limits to which the alleged ethereal vibrations extend. In other words, the force that agitates at the surface of the sun is the same that reaches the eye and reports itself as *light*.

Some one has said: “There is truth in things that are false.” And it is highly probable that

there is an element of truth in the Newtonian Theory of Emission, and also in the more modern theory of Undulation. The error of the Corpuscular or Emission theory is that it represents light to be *material*, and not in that it represents light as flowing out from the sun; and the error of the Undulatory Theory is that it denies that light is a real outflowing entity; and reduces it to nervous and cerebral "tremors" and "sensation;" and not in that it describes the *motion* of light as being in the way of undulation, wavelet, or vibration. The element of truth in the former is that it represents light to be an actual emanation from the luminous body, its source: and the element of truth in the latter is that it represents the motion and transmission of light to be in the way of wavelets or undulations. And if these elements of truth be combined, a defensible theory of light may be formed and shown to be worthy the acceptance of the most reflective minds. But "What is light?" To this question diverse answers have been returned; as, for example, in the theories just now reviewed. And here it may be proper to remark that the essential nature of light is unknown and cannot be ascertained. The What? the Why? and the How? in the ways and works of God are beyond the range of human intelligence.*

* It will be understood that the above statement relates to the essential nature of things and the primary causes of con-

The universe of created being consists of *matter*, and *force*, and *life*; but the essential nature of life, or of force, or of matter we know not, neither can we know. In other words human knowledge, however profound, is not and cannot become positive or absolute, but of necessity is only relative and circumstantial. But the truth of this is commonly ignored by prominent teachers of "modern science," men who observe and reason about phenomena, and then publish their inferences as being the ultimate truth. And in this way theories are advanced which are antagonistic to the information and teaching of Holy Scripture; and consequently the style and tone of much that is called "scientific literature" tends to undermine the popular belief in the divine inspiration of the Scriptures, and to induce a blighting skepticism, especially in the case of youthful and energetic minds. And hence it becomes those who confess and maintain the divine authority of the Bible to exhibit the unsoundness of antagonistic and plausible theories; and to show and maintain that true science is in harmony with Divine Revelation; that the works of God when truly known and the word of God when truly understood are found to be in true accord.

stitutional existence, &c., and is not intended to apply to the contrivances, adaptations, and methods of operation discernible in natural objects.

SOLAR HIEROGLYPHICS.

FIRST PART.

PRELIMINARIES.

FROM Holy Scripture we learn that light is a reality created and constituted by the wisdom and will of God; and by significant intimations therein we learn that the *force* which, at an early stage of the creation, became luminous is *itself* more than *luminosity*. For example: "And God said, Be light and light was." And again: "God who commanded the light to shine out of darkness," &c. These are evident intimations of the truth that God commanded a previously created force to become *luminous* by becoming active or fluent. And these intimations are strengthened by the fact that in the cosmogony of Moses the Hebrew word for

light is $\bar{o}HR$, and that this word, as a verb, signifies *to flow*; and therefore, as a noun with a formative, it means a river, a flood or flowing mass of water, as it is said of the Nile, "The flood of Egypt." In its primary, verbal intent and usage the word $\bar{o}HR$ signifies to become luminous by flowing.

Holy Scripture mentions the natural sources of light,—the sun, the moon, and the stars. The two chief sources are not merely called "lights" but luminaries; the word $M\bar{A}H-\bar{o}RH'$, meaning a light-holder or luminary; that is, a source from which light flows out; the prefix MAH denoting the idea of *from*. "And God made two great luminaries; the greater luminary for the rule of the day, and the lesser luminary for the rule of the night."

We are thus informed that the sun was constituted the primary source of light, the grand centre of radiation, "to give light upon the earth;" and for the same intent the moon was constituted the chief mediate source of illumination. The moon is commonly spoken of as being a reflector, but the true idea of a reflec-

tor is that of a smooth and polished surface, which the moon has not.

The truth would seem to be that the moon is a receiver and accumulator of light, and that it shines responsively to the greater luminary, the derived and accumulated light flowing back towards its source, and the earth, being (ordinarily) on the path of the responsive light, receives a portion of that modified luminous force called "the light of the moon." And that the light does flow back towards its source or centre of emanation is shown by M. Fizeau's experiments for measuring the velocity of artificial light; for which purpose he employed a very ingenious apparatus: and the oxyhydrogen light flowed back about 28,000 feet to the source whence it emanated. And this experimental fact suggests the idea of *circulation* in the case of the solar force, as known by the name of light; and this suggested idea is in accordance with a prominent characteristic of nature in the earth and in the heavens. *Circulation is everywhere.* For instance: In the mighty oceans there are currents and counter currents, and circulation incessantly proceeds.

In the atmosphere currents flow on, and circulation is perpetually sustained. And among and between the planets reciprocally the circulation of the electric force unceasingly transpires, and thus is occasioned the variable electric condition of the earth and its atmosphere (and this may be but the varying presence, in degree, of the solar force in a modified state, and on its return passage towards the central source), and the planets circulate around the sun,* while around themselves their own satel-

* The circulation of comets, in their characteristic orbits round the sun, may also be mentioned in the way of illustration.

The proper and restricted relation of comets to the solar system and its lordly centre is fully recognized, and that they are "quite without the attraction of any body which does not belong to that system." And by means of appropriate calculations it has been concluded that certain planets, Jupiter and Saturn, for instance, have (subordinately) an attractive influence on their return towards their *perihelion* or nearest approach to the sun; and also that when at their *aphelion*, or greatest distance from the sun, "their motions are comparatively slow." And from these and such like considerations it is judged to be exceedingly probable that the circulatory motion of comets is caused and controlled by the solar force, commonly known by the name of light;

lites revolve. And suns and systems and stellar continents circulate around their common centre, which may be the throne of God.

Again, in Holy Scripture a manifold emblematic significance is ascribed to the light, and therein it is intimated that light is the garment of God, as it is said, "Thou coverest thyself with light as with a garment." And in this saying allusion is made to the mode of Divine manifestation to Moses at Horeb, and to the manner in which the Divine Presence went before the tribes of Israel at their exodus from

and that motion would seem to be caused and controlled in the way of both propulsion and attraction. Thus, the comet accumulating solar (electric) force on its approach towards the sun becomes surcharged with that force when at its perihelion, and being then electrically *positive* it is repelled and propelled by the *ever positive* centre; and the comet being electrically *negative* when at its aphelion, it is attracted by that *ever positive* centre of dominant force, and is caused to return and do homage to the solar orb.

And it is exceedingly interesting to know that the circulation of the blood in the human system (for example) can be shown to be caused and controlled by the same unity of force (called light and electricity), and by means of the same laws of repulsion and attraction.

Egypt, and during their migrations in the Arabian wilderness.

On one occasion, during the time of his humiliation, the Lord assumed his vestment of light, when "His face did shine as the sun, and his raiment was white as the light." And after he had risen, and had returned into the glory which He had with the Father before the worlds were created, He appeared to Saul of Tarsus, and spoke to him out of the midst of "a light from heaven above the brightness of the sun."

And again, the highest emblematic use made of light is in the sentence, "God is light, and in him is no darkness at all." Light is a created reality, and is the constituted emblem of the Creator. And when it is said, "God is light," the moral purity, perfectness, and inherent excellencies of the Deity are especially intended; and even more than this is involved, and may be instructively perceived through a devout consideration of that which is revealed concerning the Godhead, and a careful consideration of that which is ascertained concerning the solar light.

FIRST SECTION.

THE ASCERTAINED CONSTITUTION OF THE SOLAR LIGHT IS
EMBLEMATIC OF THE REVEALED CONSTITUTION
OF THE GODHEAD.

The constitution of the Godhead, as made known in Holy Scripture, is *Tri-personal*, the Divine Trinity in Unity. This fundamental form of the Christian faith is set forth in Holy Scripture in the way of "many infallible proofs." But for our present purpose one or two references will suffice. For instance, when the risen Lord instituted Christian Baptism He commanded his Apostles to baptize the converts to the Christian faith INTO the name (*εις τὸ ὄνομα*, which signifies into the confession) "of the Father, and of the Son, and of the Holy Ghost." And the unabridged form of apostolic benediction is in these words, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." And receiving into our heart the truth of this sacred mystery, "we worship one God in Trinity, and Trinity in Unity,

neither confounding the Persons nor dividing the Substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one, the glory equal, the Majesty coeternal."
"So the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but ONE GOD."

Men who boast of the capabilities of reason reject the truth of divine revelation concerning the adorable Trinity. And, in the vanity of their mind, they think to justify their disbelief by saying, "It is mathematically impossible that one can be three, and that three can be one." But "their foolish heart being darkened" they lose sight of the fact that mathematics can apply only to *material* things. It is, indeed, impossible that one atom of matter can be three atoms, or that three atoms can be one; but neither this nor any such like proposition can relate to the constitution of the Godhead, nor even to the constitution of the light. And light is the emblem of God: as it is said "God is light," and the light is the only creature of

God that furnishes an illustration of the adorable Trinity in Unity, the Father, and the Son, and the Holy Ghost.

The emblematic illustration discoverable in the solar light may be readily perceived. For example: 1. "God is SPIRIT," and the light is immaterial. At its centre of radiation, and also in its mode of evolution, light is associated with matter, but the light itself is not material; and the truth of this is not questioned in the theory of undulation. 2. SPIRIT is the nature of the Godhead, and the light is *homogeneous*. It is customary with scientists to speak of light as being heterogeneous; but this error arises out of another, which is that light is decomposed by means of the prism, and as shown in the solar spectrum. But in every instance of decomposition the elements of that which is decomposed are separated each from the other, and are thus set free to enter into new combinations. Take, for example, the decomposition of water. By its analysis the hydrogen and oxygen, of which it was composed, and the electric force, by which these were combined, are set free and dispersed. But no correspond-

ing effect is produced on light by its passage through a prism. No real analysis or decomposition of the light is shown in the solar spectrum; only a *revelation*. 3. The Godhead is a Tri-personal Unity, and the light is a Trinity. Being immaterial and homogeneous, and thus essentially one in its nature, the light includes a plurality of constituents, or, in other words, it is essentially three in constitution, its constituent principles being the actinic, the luminiferous, and the calorific. And in glorious manifestation the light is one, and is the created, constituted, and ordained emblem of the Tri-personal God.

SECOND SECTION.

THE CO-OPERATIVE ECONOMY OF THE SOLAR LIGHT IS
EMBLEMATIC OF THE CO-OPERATIVE ECONOMY OF THE
GODHEAD IN THE WORKS OF CREATION, REDEMPTION,
AND PERSONAL SALVATION.

It has already been observed that the essential nature of things is unknown and cannot be ascertained. Neither can we comprehend the

“How?” any more than the “Why?” or the “What?” We cannot comprehend how the three distinguishable constituents of light are combined in constitutional unity or oneness. And this being true in relation to the finite—the creature—with unspeakably greater force is it true in relation to the infinite—the eternal Creator.

Skepticism, in the case of men “who profess and call themselves Christians,” is the reason why it is necessary to remark that the *mode* of the Divine Existence, or *how* the Three Divine Persons constitute ONE GOD, no created intelligence can conceive. But this sacred and profound fundamental mystery is announced and taught in the Christian Revelation, and by the faithful is believed.

The *essential* relations of the Three Persons in the unity of God no created mind can comprehend. But the official and revealed relations, subsisting in the Godhead for the purposes of creation, moral government, and redemption, are intelligible to spiritual understanding and faith. And here it should be observed that it is in the order of the revealed,

official, and co-operative relations in the Godhead that the Father is first, the Son is second, and the Holy Ghost is third. In other words, the order of Divine appellation is shown to be determined by the order of Divine co-operation; for in Holy Scripture *origination*, in the sense of purpose or design, is ascribed to the Father; the elaboration of original design is ascribed to the Son; and the consummation of the elaborated purpose is ascribed to the Holy Ghost. At the same time the whole is ascribed to the co-operation of the Adorable Three,—the Eternal Unity.

1. The origin of the universe is ascribed to the purpose or will of the Father, where it is said, “God created all things;” and again, “Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they exist and were created.”

2. The elaboration of the divine purpose, the actual work of creation, is ascribed to the Son. “In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and with-

out Him was not anything made that was made." "For by Him were all things created that are in the heavens, and that are upon the earth, visible and invisible, whether thrones, or dominions, or principalities, or powers, all things were created by Him and for Him; and he is before all things, and by Him all things consist."

3. The *consummation* of the work of creation is ascribed to the Holy Ghost, when it is said, "By his Spirit he garnished the heavens;" that is, He beautified and completed the work. But it is in the work of redemption and personal salvation, and the gift of eternal life, that the co-operation of the Three Persons in the Unity of God is more fully revealed.

1. The mystery of the *Incarnation* is ascribed severally to each of the Persons in the Godhead.

a. The prophet, while personating the Messiah or Christ, ascribes the humanity to the appointing will of God the Father, saying, "A body hast thou prepared me;" and the intent of these words may be thus expressed, "Thou

hast assigned to me a human constitution and capacity to hearken and obey.”

b. The assumption of the humanity appointed by the Father is shown to be the personal act of the Son: “Forasmuch as the children are partakers of flesh and blood, He also himself likewise partook ($\mu\epsilon\tau\epsilon\sigma\chi\epsilon$) of the same.” “He took on him the seed of Abraham.”

c. The humanity appointed by the Father, and assumed by the Son, is ascribed to the miraculous agency of the Holy Spirit. The angel Gabriel said to the Virgin Mary, “The Holy Ghost shall come upon thee, even the power of the Highest shall overshadow thee; therefore also that HOLY BEGOTTEN ONE ($\gamma\epsilon\nu\nu\acute{\omega}\mu\epsilon\nu\omicron\nu$) shall be called the Son of God.”

2. The mission of the Christ is thus severally ascribed: “The Father sent the Son.” “Christ Jesus came into the world.” “Lo, I come to do thy will, O God.” “He was anointed with the Holy Ghost and with power.”

3. In like manner the *miracles* of Christ are ascribed: “The Father who dwelleth in me, He doeth the works.” “The works that I do in my Father’s name they bear witness of me.”

The Lord Christ ascribed his mighty works to the "Spirit of God;" and when the Pharisees ascribed his miracles to the evil one, He charged upon them the unpardonable sin of "blasphemy against the Holy Ghost."

4. The sacrificial DEATH of Christ is ascribed to the Triune Godhead thus: "The Father sent the Son the (*ἱλασμός*) mercy offering concerning our sins." "He appeared to put away sin by the sacrifice of himself." Christ "through the eternal Spirit offered Himself without spot to God." And, while anticipating his own voluntary death, He said, "Therefore doth my Father love me, because I lay down my life that I might take it again. No one taketh it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again. This commandment have I received of my Father."

5. The resurrection of the Christ is similarly ascribed: "God raised Him from the dead." "Christ was raised up from among the dead by the glory of the Father." "Destroy this temple, and in three days I will raise it up." "But he spake of the temple of his body."

And thus the resurrection was intimated to be his own personal act. "He rose from among the dead." "Jesus was declared to be the Son of God with power according to the Spirit of Holiness (the Holy Spirit) through resurrection from among the dead."

6. Redemption, personal salvation, and the gift of eternal life, are ascribed to the Triune God.

a. The origin, design, and manner of this gracious work is ascribed to the love and manifold wisdom of God the Father. Hence it is said to have been designed "according to the good pleasure of His will." "According to His own purpose and grace which was given us in Christ Jesus before the world began." "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." "This is the record, that God hath given us eternal life, and this life is in His Son."

b. *The elaboration* of the eternal counsel of the Father is shown to be the work assigned to the Son, and to have been undertaken and effectuated by Him. He said, "I came down

from heaven not to do mine own will, but the will of Him who sent me." "The Lord Christ died by his own pure volition, in obedience to the Father's will; and by his voluntary death He made the Atonement, having thus put away sin by the sacrifice of Himself." And to the Father He said, "I have glorified thee on the earth: I have finished the work thou gavest me to do." On the cross he cried, "It is finished." The fundamental work of redemption and personal salvation was accomplished by the Son of God. Hence it had been said concerning Him, "Thou shalt call His name JESUS: for He shall save His people from their sins." And concerning his people He himself had said, "I give unto them eternal life, and they shall never perish, neither shall any one pluck them out of my hand."

c. The consummation of the "purpose and grace" of God the Father is ascribed to the Holy Spirit, whose special work is founded on the finished work of the risen Son. The actual regeneration whereby men become children of God is the work of "the Spirit." And the indwelling presence and power of the Holy

Spirit in the children of God enables them to apprehend the paternal relation of God to themselves, and with spiritual intelligence to cry "Abba Father." And by the Holy Spirit their moral and spiritual sanctification is effected. And by Him shall they hereafter be endued with immortality: as it is written, "If the Spirit of Him who raised up Jesus from among the dead dwell in you, he who raised up the Christ from among the dead will also quicken your mortal bodies by His Spirit that dwelleth in you."

The preceding particulars will suffice to show that in the teaching of Holy Scripture the work of salvation and the gift of eternal life are ascribed, alike and equally, to the love of the Three Persons in the Godhead.

And further, Holy Scripture teaches that, while the distinctive parts of the work of grace and salvation are ascribed, severally, to the Father, and to the Son, and to the Holy Spirit, the entire work—in the past, the present, and the future—is the work of the ONE GOD, the Three Divine Persons existing in essential and indivisible Unity, and acting always in perfect

union and co-operation. And of this divine mystery the solar light, in its co-operative economy, is the proper emblem and illustration.

The constituent principles of the solar light are ascertained, although their essential relations in the constitution of the light are inscrutable. These constituents are known to be the *actinic*, the *luminiferous*, and the *calorific*—a trinity in unity. The blue color (in the rainbow and solar spectrum) being the sign of the first, the yellow of the second, and the red of the third. And it is in the co-operative economy of the light that this order of the first, the second, and the third, is made known and is observed. And seeing that it is in the natural history of vegetation that the effects of this co-operative economy are more readily observed than in that of animal life, we select that department of nature for descriptive remark.*

* The relations of the solar light to the normal development of animal life, from embryo to maturity, have been so fully treated of in works on human physiology, that persons who are conversant with the subject may find an interesting mental exercise in considering the co-operative economy of the light in connection with zoological truth.

1. *Origination* is the especial function of the actinic constituent. By means of its occult and artistic potency the germination of seeds is caused, and the embryo buds of foliage and of flowers are originated and formed. It has also a secret and sustaining work in the centres and roots of vegetation. The autumn and early spring witness its more active influence and effects, but in the winter season it is not inactive, and in that season its presence abundantly prevails. And that this constituent of the light may be properly regarded as artistic, or the means and occasion of artistic designs, is shown by the effects of its inscrutable energy in the case of mere matter, apart from the life principle, which it subserves in animated nature. A pleasing example of this is seen in the "frost on the window," and in the delicate tracery that sometimes, in the season of frost, adorns the finer sprays of the trees and shrubs. And Professor Tyndall's description of a shower of snow-flakes seen by him on Mount Rosa (and which he calls "frozen flowers") affords an example of exceeding interest. He says: "The fall of snow was in fact a shower

of frozen flowers. All of them were six-leaved; some leaves threw out lateral ribs like ferns, some were rounded, others arrowy and serrated, some were close, others reticulated, but there was no deviation from the six-leaved type." And this was especially the work of the actinism of the light.

2. *Elaboration*, or the working out of a design unto a predetermined end, is the especial office or function of the luminiferous constituent of the light. It receives (so to speak) its especial work from the actinism, and that work it carries on till plants and shrubs and trees are adorned with expanded blossoms, and the fundamental forms of the various fruits are developed and confirmed. In the spring and the early part of summer this principle of the light has more particularly its season of work, and then it manifestly prevails.

3. *Consummation* is more especially the office and work of the calorific constituent of the light. The finished work of the luminiferous is (so to say) the basis on which the calorific operates to bring to maturity the various fruits of the earth, and thus effectuate the consum-

mation of the divine purpose and plan in the provision made for the enjoyment of man. In the height of summer this constituent is felt to prevail.

But here it must be borne in mind that in each of the successive operations and effects of the light above described the three constituents are actively concerned. In its more especial office or function the actinic is not without the luminiferous and calorific; neither is the luminiferous without the actinic and calorific; nor is the calorific without the luminiferous and actinic. These being homogeneous, and essentially one in the unity of the light, they act together in oneness of nature and in unison of operation unto one and the same end. While the one is specially and prominently in operation the other two act on behalf of the one, the several functions and all the operations and effects being those of THE LIGHT. And that, which has now been shown concerning the light, is emblematic of the co-operation of the Three Divine Persons in the Unity of God; for the creation of all things the institution and maintenance of moral government, and for the

greater work of redemption and the gift of eternal life.

But further, the order observable in the co-operative economy of the light serves to bring under notice the revealed relations in the Godhead assumed by the Son towards the Father, and by the Holy Spirit towards the Father and the Son, and to which relations certain official titles or descriptive terms pertain.

a. The title "Son of God"* does not indicate a subordinate relation nor a derivation of being, but is used adjectively in accordance with a Hebrew idiom, according to which the term "Son" is used as a descriptive term or word of quality; for example, in such phrases as "Sons of the east," "Son of the morning,"

* "Son of God," and "Son of man." The Lord Jesus is confessed thus: "Perfect God and perfect Man; of a reasonable soul and human flesh subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his Manhood. Who, although he be God and Man, yet he is not two, but one Christ; One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God; One altogether, not by confusion of Substance, but by unity of Person." And to this confession of Him we say, Amen, and Amen.

“Son of oil,” “Son of wickedness,” “Sons of wisdom,” “Sons of light,” and “Sons of men,” &c. And the Chaldee phrase used by Nebuchadnezzar to describe the fourth person whom he saw walking in the midst of the fire, and which is translated “Son of God,” was used by the King of Babylon to mean a divine being, a God. And the phrase “Son of man,” by which our Lord commonly spoke of himself, was meant by Him to denote the fact that He was real man; and when he said, “I am the Son of God” he declared Himself to be *true God*; and *this* the Jews understood him to affirm, even as when, on another occasion, He said, “I and the Father are one.” And because of the repeated declaration of His essential personal Deity they repeatedly accused Him of blasphemy, and gave their reason thus: “Because that thou being man makest thyself God.” And the same accusation they urged against Him before Pontius Pilate, saying, “We have a law, and by our law he ought to die, because he made himself the Son of God.” And in this judicial accusation the idiomatic meaning and force of the phrase “Son of God”

was fully present to their minds. They understood, clearly and correctly, that in the use of that phrase Jesus claimed to be Himself essential God.

b. In the English version, the phrase “only begotten” or “only begotten Son” stands as one of the titles of the Lord Christ. But in the original Hebrew the phrase is idiomatic, and is *not used to denote generation or derivation of personal being*, but it is a term of *estimation*, and is used to signify that the person to whom it is applied is the object of intense and concentrated love, complacency, and confidence. In this idiomatic and well-understood meaning Isaac was Abraham’s “only begotten.”

The Hebrew term Y\AA H-‘GHEED’ is an adjective, a word of quality, and is used to denote an object of love, esteem, and delight. In the Greek of the Christian Scriptures this Hebrew term is represented by the term $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$, which, taken literally and apart from established usage, means “only begotten,” but it is used by the inspired writers to signify a Hebrew idea, and in usage it has the same meaning and force as the Hebrew term which it represents.

From the Hebrew we read that God said to Abraham, "Take now thy son Isaac, thine ONLY whom thou lovest," &c. And from the Greek we read that he who had received the promises offered up his "only begotten" (his *μονογενῆ*), his *darling* or *only one*; for by these words the term YĀH-'GHEED' is translated in the Book of Psalms.*

The title under review, as relating to the Lord Jesus, is intended to teach that in the eternal counsel and revealed relations and co-operative economy of the Godhead He, the Son, is the *one* ONLY OBJECT of the Father's infinite love, complacency, and confidence that in Him, the eternal counsel, is centred; and that on the foundation of His finished work it will be consummated. JESUS, the Son of God, is the Father's YĀH-'GHEED', or ONLY, who is in the bosom of the Father, "and by whom alone the Father is made known."

* In the Septuagint (Gen. 22:2) the Hebrew term YĀH-'GHEED' is represented by *τον αγαπητον*, *the beloved*; and in the Psalms (22:20; 35:17) that term is represented by *μονογενής*; and thus these two Greek words are regarded as being of an equivalent significance and force.

c. The title of "First-born" is also applied to the Son of God, as it is said: "The first-born of every creation." "The first-born from among the dead." "The first-born among many brethren." This title "First-born" in Greek (*πρωτότοκος*) is the representative of a Hebrew term which is used to denote priority, precedence, and pre-eminence, and hence is a term of *prerogative*; and for this reason it is repeatedly translated "birthright." And the title and rights of primogeniture were observed among the Hebrews, and might be conferred by the father of a family according to his own will. This took place in the family of Jacob. Joseph, the eleventh son in the order of birth, was, by his father, constituted the First-born. Hence it is written, "The birthright was Joseph's." And the Son of God, Jesus Christ, by the will of God the Father is the "First-born of every creation;" "for by Him were all things created." He is the Head over all created things. And He is "the First-born from among the dead," because that by Him comes the resurrection of the dead, especially "the resurrection of life." He is the appointed

Head of the raised family of God. And when that redeemed and regenerate family shall have been raised in immortality, incorruptibility, and glory, and are thus conformed to His likeness, then, in the view of angels, principalities, and powers, He will gloriously preside over the family of immortals, “the First-born among many brethren.”

d. “The beginning of the creation of God.” This title the Son of God has appropriated to Himself. The chief term ἀρχή here translated “beginning” denotes precedence, authority, and power in the connection in which it stands. The plural term, ἀρχαί, denotes terrestrial rulers and magistrates, and is also used to denote celestial chiefs subordinate and subject to the Lord Jesus, of whom it is said that He is “far above all principality, ἀρχῆς, and power, and might, and dominion, and every name that is named, not only in this age, but also in that which is to come.” And this supreme title is His, as the risen and glorified Son of God and Son of man, and denotes His universal supremacy and power in glorified manhood, at the right hand of the throne of God.

And now concerning the Holy Spirit and His mission to the earth, as on the day of Pentecost, He is said to have been sent by the Father, in the name of the Son, and also to have been sent by the Son, as he Himself had been previously sent by the Father. And respecting his own mission from the Father He said, "I proceeded forth and came from God." And respecting the mission of the Holy Spirit (and in that respect only) it is the truth, that He proceeded from the Father and the Son. And the official subordination into which the Holy Spirit came towards the Father and the Son is intimated in the words of the Lord Christ to his Apostles when He said, "When He, the Spirit of Truth, is come He will guide you into all the truth; for He shall not speak from Himself, but whatsoever He shall hear that shall He speak; and He will show you things to come. He shall glorify me, for He shall receive of mine and show it unto you. All things that the Father hath are mine: therefore said I that He shall receive of mine and show it unto you."*

* The personal Deity of Holy Spirit is signified in various ways besides those which have been already noticed.

The preceding particulars will suffice to show that the official titles and subordinate relations of the Son of God to the Father, and of the Holy Spirit to the Father and the Son, arise out of the provisions of the eternal counsel, and pertain to the co-operative economy of the Triune Godhead; and of all this the proper emblem and illustration is the co-operative economy of the solar light.

THIRD SECTION.

THE MANIFESTIVE OR LUMINIFEROUS CONSTITUENT OF
THE SOLAR FORCE IS ESPECIALLY THE EMBLEM
OF THE SON OF GOD.

“God is light.” In this emblematic statement the entirety of God is included. The Father is light, the Son is light, and the Holy Spirit is light, but in *manifestive* relation and

For example, the Apostle Peter said to Ananias: “Why hath Satan filled thine heart to lie to the Holy Ghost?” . . . “Thou hast not lied unto men, but unto GOD.” And the Apostle Paul having described the various and diverse gifts bestowed on the churches says, “But all these worketh that one and the self-same Spirit, dividing to each severally as He will.”

office the Son is *the* light; and when among men he said, "As long as I am in the world I am the light of the world." And in the nature and constitutional unity of the solar force the actinic constituent is light, the luminiferous is light, the calorific is light, but in manifestive relation and office the luminiferous is *the* light, and by it the solar force itself is manifested to the sense of sight, and natural objects are made manifest.

The calorific constituent is not seen, but is *felt*. And the potency of this active principle is indicated when it is said of the sun, "There is nothing hid from the heat thereof."

But the actinic constituent of the light is neither seen nor felt; neither does it give out any sensible proof of its presence while producing most marvellous effects. Even its name, *actinism*, does not afford any information, not even an idea, proper to that to which it is applied; for it is formed on the Greek word *ακτιν* (*actin*), which means *a ray*.

And that which, in these respects, is true concerning the light, affords an illustration of much that is true concerning God.

1. Every manifestation of Deity made to the senses of men, from the beginning of the world, was made in and by the Eternal Word, the Son of God. For instance, He appeared to Abraham under the form of a wayfaring man, and conversed with him, and gave him "exceeding great and precious promises," and made himself known to that patriarch by the name "The Almighty God." And when in due time he had become man He spoke of the joy of Abraham which had arisen from acquaintance with Himself, saying to the Jews, "Your father Abraham rejoiced to see my day, and he saw it and was glad." This retrospective and historic statement was well understood by the Jews, and they objected, saying, "Thou art not yet fifty years old, and hast thou seen Abraham?" And he answered them thus: "Amen, Amen, I say unto you, before Abraham was I AM."

He wrestled with the wayward patriarch Jacob under the form of a strange man, and sent him away with the true conviction that he had "seen God face to face," and yet his life was preserved. He appeared to Moses in flam-

ing fire, and spoke to him “out of the midst of the bush.” And on that occasion He announced himself “The God of Abraham, the God of Isaac, and the God of Jacob.” And to Moses He announced Himself by the name $\Upsilon\text{'-H}\ddot{\text{O}}\text{H-VAH}'$ (Jehovah), which means “He who will be or will become.” And then for the first time He made Himself known by this divine appellation, and thus gave an intimation that He was the *coming one* who in due time should appear as man—true God and real man in one person.

During Israel’s migrations from the land of Egypt to the land of promise He presided over the tribes in his chariot of cloud and of light; and in the Shekinal glory He dwelt between the cherubim, on the mercy-seat, in the most holy place of the tabernacle. And centuries afterwards Isaiah beheld His glory and spoke of Him. In the records of his vision Isaiah says, “I saw the Lord sitting upon a throne high and lifted up, and the train thereof filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet,

and with twain he did fly. And one cried to another, and said, "Holy, holy, holy is Jehovah of Hosts: His glory is the fulness of the whole earth." And having described his vision the prophet records the commission he then received, to foretell the inveterate unbelief and obduracy of the nation. And while recording the fulfilment of this prediction in the rejection of Jesus the Christ the Apostle John adds this statement: "These things said Esaias when he saw His glory and spake of Him." And the Apostle Paul alludes to the Divine Glory, the glorious FORM, in which he had anciently appeared, and says of Him, "Who being in the FORM of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon Him the FORM of a servant, and was made in the likeness of men."

That the manifestations of Deity to the senses of men were made in and by the person of the Son is indicated when it is said concerning the Father, that "no man hath seen God at any time." And the Lord Jesus himself intimated the same when He said to the nation

of the Jews concerning the Father, "Ye have neither heard His voice at any time nor seen His shape."* These words of our Lord are in unquestionable harmony with the records of his baptism and his transfiguration, in which it is mentioned that a voice out of the heavens said, "This is my Son, the Beloved," &c.; for it was not the personal voice of God the Father that was then heard. Moreover, when the law was given on Sinai the first words were these: "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." But the law is called "the word spoken by angels," and to the nation it was subsequently said, "Ye have received the law by the disposition (intervention) of angels." The origin and authority of the law, and also of the utterances over the Jordan, and the mount of transfiguration were of God. But the personal voice of God the Father has never been heard, neither has He been seen.

2. The spiritual revelation of the Deity made

* Of God the Father it is written thus: "Whom no man hath seen nor can see." And His proper title is, "The invisible God."

to the minds of men has been and is made in and by the Son.

In this respect, the sun itself considered as a luminary, is the proper emblem of the CHRIST, one of whose titles is "The Son of righteousness:" and of Him it is written that He was here among men, "God manifested in flesh," the moral manifestation of "the invisible God." And it is said of Him in glorified manhood that, "in Him dwelleth all the fulness of the Godhead bodily." And in the same apostolic teaching we read that "God, who commanded the light to shine out of darkness, is He who hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And turning again to his own personal teaching we hear Him say, "No one knoweth the Son but the Father; neither knoweth any one the Father except the Son, and he to whomsoever the Son will reveal Him." And when He said to Philip, "He that hath seen me hath seen the Father," He announced the truth that in Himself, and only in Him, is God the Father revealed, or can be intelligibly known. We SEE God, mentally and

spiritually in the Person of the Son. We *feel* God, in the way of spiritual experience, in the Person, and by the power of the Holy Spirit. We implicitly wonder and adore while we make confession of God in the Person of the Father. And in Christian and spiritual worship, whether the particular act of worship be presented orally to the Father, or to the Son, or to the Holy Spirit, we know and adore the eternal Godhead: "We worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the Substance."

"Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

SECOND PART.

PRELIMINARIES.

THE triune constitution, the co-operative economy, and the manifestive constituent of the solar light have now been considered in their emblematic relations to the Tri-personal Godhead—to the co-operation of the Father, and the Son, and the Holy Spirit in creation, moral government, and redemption, and to the fact that DEITY is revealed and rendered intelligible to human perception and understanding only in and by the Person and ways of the Son, who is Jesus the Christ.

The evidences of the Divine Existence are manifest to the natural reason of man, as it is written: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,

even His eternal power and Godhead." And the demonstration of the existence and power of the Deity, which is thus alleged, includes a variety of particulars, viz.: the evidences and elements of mathematical reason; the practical elements of geometry; the adjustments and powers of mechanical contrivance; the principles and laws of architectural structure; the original examples of modelling and sculpture; and an exceeding variety of artistic designs in picturesque forms and colors; and besides these are observable the marvellous principles, powers, and processes of inanimate and animate procreation, and the sustained economy of Nature, providing for the necessities and welfare of man.

By this aggregate of evidence the Existence, intelligence, power, and benevolence of the Deity are demonstrated to the rational observation and logical mind of man. But, in order to the highest welfare of which he is capable, man needs to know more concerning God than can possibly be learned by the observation of Nature and the most diligent research. Hence the challenge to the wisdom of this world in

these words: "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" And in the quaint but forcible words of an unlettered, clear-minded Christian man, it may here be remarked that "God only can tell us about Himself."

The Holy Scriptures are the only revelation which the Deity has vouchsafed to men; and therein only can we be truly informed concerning God. And the Divine person presented therein to mental perception and faith, is He who is the "Redeemer, King, and Holy One of Israel;" and in the Christian revelation, He is shown to have been "God manifested in flesh," the Son of God in whom the Father was seen; the manifestation in human nature of the dispositions and perfections of the Tri-personal God.

And the attributes and dispositions of the Godhead have their proper emblems in the inherent colors of the solar light; which colors are seen in the rainbow and in the solar spectrum, being thus both naturally and artificially revealed.

The revealed colors of the light were used

by all primitive peoples, to symbolize ideas of mental and moral attributes or qualities, and thus became rudiments of their several systems of hieroglyphics. The pencil, as well as the chisel, was used to represent the metaphysical conceptions of those earlier inhabitants of the earth. Indeed, the pencil would seem to have preceded the chisel; picture writing in colors was before graven or sculptured forms; and then, the colors became the complement of the forms.

And our ultimate purpose is to show that the emblematic use of colors was sanctioned by the spirit of inspiration, and that the colors inherent in the light and revealed in the rainbow, are emblematic of the perfections of the God-head. But in the first place the received theory of colors must be reviewed and the true philosophy of colors must be submitted.

FIRST SECTION.

THE SOLAR LIGHT IS THE CAUSE OF COLOR IN NATURAL
OBJECTS.

The colors inherent in the solar light, and revealed in the rainbow and by means of the prism, in the solar spectrum, are familiarly known. The three primaries—the blue, the yellow, and the red—are the signs of the three constituents of the light; and the four secondaries—the purple, the indigo, the green, and the orange—are the signs of the official or functional relations of the light, as considered in its co-operative economy and executive history. And in virtue of the natural and inscrutable union of these seven colors, the earth is illumined by the effulgence of non-chromatic light.

1. The proposition that, “the solar light is the cause of color in natural objects,” requires that we review the generally received theory on this subject, as it is presented by those who advocate the “undulatory theory” of light.

In his treatise on "Spectrum Analysis," Dr. Schellen says, "Besides the colors in the spectrum, which are simple elements composing white light, there is another class of colors apparent in every substance, which are therefore known as the colors of natural objects." He notices the popular impression that the colors observed in natural objects are inherent in their substance, as being a false impression saying, "And yet this is not so."

A series of phenomena is then described and used as arguments for the theory that color has no inherent presence in the objects of nature. It is alleged that dyed substances do not bear exactly the same shade of color in gaslight as in daylight: that the landscape, when viewed through colored glass, appears to be more or less of the color of the glass; and that objects, subjected to an artificially colored light—yellow for instance—lose their brilliancy, or seem mere light and shade. And having mentioned these particulars, the writer says: "These facts clearly prove that colors are not inherent in objects, that they have no independent ex-

istence, but that they are called forth by some extraneous cause.”

But this conclusion is not sustained by the phenomena described; for the apparent colors of dyed substances when seen by gaslight, the apparent hue of the landscape when viewed through colored glass, and the seemingly faded hues of substances subjected to an artificial yellow light, are not the real and natural colors of the objects, but are *merely apparent*; and the occasion of this optical difference is chiefly the effect of the gaslight, and of the color in the glass, and of the yellow light on the retina and optic nerve, and the consequent influence on the mental impression received.

And indeed, the learned writer whose words we have cited seems unwittingly to surrender, at least the outworks of the position previously assumed; for in the paragraph following, these words occur: “On the other hand, these considerations show that there must be something in the objects themselves to help in the formation of color; for they in no way assume the color of the light illuminating them, but appear as a rule, of quite a different hue.” And here,

in view of the proposition that "solar light is the cause of color in natural objects," this question arises: What is that "something in the objects themselves to help in the formation of color?" Further, having observed that "the *natural* color of an object is that in which it appears when illuminated by the pure white light of the sun, or daylight," the learned doctor proceeds to elaborate the generally received theory of color in natural objects, by supposing a "luminiferous ether," and the influence which the surface of a body exercises on (supposed) "ether waves," and the different effects of this influence according to the nature of the coloring matter with which the object is provided. And a sufficient reply to all which is in this manner advanced, is found in the words: "*If there be an ether.*"

The unsoundness of the Ether theory of color is evidenced by the erroneousness of the "Luminiferous Ether" theory of light, and also by its admitted need of extraneous and material aids, which it describes as "something in the objects themselves to help in the forma-

tion of color," and "the coloring matter* with which the object is provided."

The so-called "coloring matter" is matter in which color and the cause of color are constitutionally present, and may be extracted and artificially imparted to other substances or objects by the genius of the artist, and by the skill and labor of the dyer. And this fact will serve to show that the received theory of color in natural objects, when most ably and candidly advocated, is at variance with itself, and contradicts the proposition that "the solar light is the cause of color in the objects of nature," which proposition is admitted without controversy to have the force of a first principle or axiom in the science of optics, and in scientific schools.

And as the received theory of color has now

* The above admissions remind us of the phrase "Bottled-up sunshine." This phrase is attributed to that eminent engineer, George Stephenson, Esq., who is represented to have remarked that "Railway locomotion is effected by bottled-up sunshine:" and this pleasant and profound remark receives a very pleasing illustration from the rich variety of aniline colors extracted by chemistry from coal-tar.

been considered, as seen in philosophic attire, it must also be noticed as commonly shown in its scholastic and conventional dress, which is thus described: "A body appears of the color it reflects, as we see it only by the reflected rays. The grass is green because it absorbs all except the green. Flowers thus reflect the various colors of which they appear to us. But these are not permanent colors of the grass and flowers; for whenever colors are seen the objects are illuminated. Objects in the dark have no color, but they become colored as soon as made visible by the light."

"In things that are false there is an element of truth." It is true that colored objects *reflect* light, and that only in the light can their colors be seen, and that colors are "not permanent" in grass and flowers, because these fade and die; and it is philosophically true that colors are not *essentially* inherent in natural objects, for color is essentially inherent only in the light. But that, as a general rule, colors are constitutionally present in natural objects cannot be disproved; roots and fruits and precious stones will show the truth of this. For exam-

ple, the carrot and beet root are colored in the earth; the melon and the pomegranate are colored within the rind; and the amethyst and emerald are colored while within the mine. No sane man would undertake to disprove this. And common sense, by which is meant here the enlightened observation and unsophisticated judgment of mankind, is not to be disregarded because certain learned men merely affirm; and therefore, in the name of common sense, it is demanded of those "professing themselves to be wise," thus: Is that lady's purple dress colorless the moment it is in the dark, and is the Syrian hue, with which it was dyed, renewed the moment it is again in the light? Is her gold-colored canary bird colorless in the dark and gold colored again the instant it is in the light? Are her own blue eyes without any color during the night season, and is their azure hue renewed the moment she opens her eyelids to admit the morning light? Is the recently culled bouquet that delighted her sense of the beautiful, is that colorless the moment the light is withdrawn, and are its lovely hues renewed the instant that the light

is let in on its floral forms? And are the precious stones in her jewelry,—say the emerald, ruby, and sapphire,—are they destitute of color the moment they are inclosed in the jewel-case, and are their several colors restored the moment that the casket is opened? But enough, and more than enough, to suggest that even absurdity is involved in the generally received theory of color in the various objects of nature.

2. In accordance with the acknowledged principle that “the solar light is the cause of color in natural objects,” and the undeniable fact that color has a constitutional presence in the colored objects of nature, it is most highly probable that the colors observable in the material, inanimate and animate creation, are embodiments or appropriated conditions of the solar force called “light.”

The idea thus presented would seem to be intimated in the assuring words of the Divine Saviour to his disciples, when He said, “Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that Solomon in all his glory

was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

a. The considerations enforcing this exhortation to a manly trust in God may be understood and felt by a child; and a mature and reflective mind may perceive that principles of philosophic wisdom are contained therein. Thus, for instance, the glories of Solomon here mentioned consisted of the insignia of his majesty and might; and those garments of glory were but the artificial covering of the man. But the gorgeous glories of the oriental lilies were constitutionally present in their floral forms; inwrought, in the vital substance of their petals, by the will and working of the living God. And seeing that, in sustaining the processes of his creation, the Creator acts by means of the forces which in "the beginning" He created; and seeing that the solar light is the acknowledged cause of color in natural objects, we are thus led to the conclusion that "God has so clothed the grass of the field" by embodying

the substance, and thus the inherent colors, of the solar force called "light," in the various forms of floral loveliness that adorn the face of the earth.

b. It is well known that the life principle of vegetation—flowering plants for example—is endowed by the Creator with the capability of appropriating matter for the organization of its several forms, and of selecting such elemental principles of matter, and in such proportions, as are proper to each kind, and of arranging and combining the molecules in the manner proper to each, in accordance with the divine order denoted in the words, "To every seed its own body." And to this end that life-principle has the capability of appropriating the forces or "unity of force" provided by the Creator; and which pervades all nature under the names of chemical affinity, magnetism, electricity, and light, in which force color essentially inheres; and while using this provided force for its organic development and manifestation the life-principle appropriates such of the colors inherent therein as are proper to each kind or species; and thus it

would appear the various hues of floral loveliness are constitutionally present in, for example, the "lilies of the field."

c. In the former part of this essay it was remarked, that each of the three constituents in the solar light is prevalently present at that season of the year to which its more prominent activity may be ascribed. That is to say, the luminiferous constituent—indicated in the solar spectrum by the yellow color—prevails in the springtime of the year; and it is observable that during that season flowers of a yellow hue are most prevalent, from the pale primrose onwards, with increasing depth and richness of color, to the richest of golden glory. There are of course in this season, various flowers of blue and lilac and purple, and pink and ruby red, &c., because of the unity of the light and its co-operation.

And during the summer season, the calorific constituent, whose sign in the solar spectrum is the red color, is prevalently present and active; and about midsummer and towards the autumn, flowers of the scarlet and crimson hue, and other shades of red, are abundantly

brought forth. There are of course at that season, flowers of other hues, from light yellow to orange, and from azure to dark blue and purple, &c., and this is the case, from the cause of varieties of hue in the flowers of the spring and early summer; as previously shown.

d. That which has now been noticed as true concerning the life principle of vegetation, is also and equally true in relation to the life-principle of animate nature; or in other words, the principle of animal life, in all its orders and degrees of rank, is endowed by the Creator with the capability of appropriating both the molecular matter and the requisite force, for its embryo embodiment and continuous growth, and the completeness of organized being. And the force which is thus appropriated is a part of that "unity of power," called magnetism, electricity, and light; and all color being inherent therein and derived therefrom, it is apparent that the colors observable in the various forms of animate nature are and have been appropriated by the principle of animal life, in the necessary appropriation of constitutional power.

And further: It is well known that in tropical regions—where the light is more abundantly present, and flows down more directly in all the riches of its inherent excellence and glory, the colors of the objects of nature are intensely vivid; the petals of the flowers, the plumage of the birds, and the enamelled shells of certain mollusca are exceedingly gorgeous and glorious; “even Solomon in all his glory was not arrayed like one of them.” And on the contrary, in the polar regions, where the quantity and power of the solar light is very limited, the natural objects are much less colored than even in the temperate zones, the tendency being to less and less.

3. It has been previously remarked that the actinic constituent of the light, the sign of which is the *blue* color, is most prevalent in the winter season. And it must here be observed, that this active principle in the unity of force is most abundant in presence and power in the Arctic regions, and on the snow-crowned heights of the earth; as, for instance, on the Alps.

The *calorific* principle, whose sign is the red

color, is the great *solvent* in nature. But the *actinic* principle is the great *consolidant* in nature; and its more abundant presence and prevailing power are intimated by the prevalence of its proper sign, *the blue*, the bright, the beautiful blue.

a. Professor Tyndall in his work on "The Glaciers of the Alps," frequently mentions with admiration, the beautiful *blue* color of ice, and observable in the snow. In his description of a "crystal cave," he says: "The entrance to the vault was formed of an arch of ice, which had detached itself from the general mass of glacier behind; between them was a space through which we could look at the sky above. Beyond this the cave narrowed and we found ourselves steeped in the blue light of the ice. To me this crystal cave, with the blue glistening from its walls, presented an aspect of magic beauty."

And in the section on "The Tyrol" he remarks on the blue color observable in the snow, thus: "Near the snow-line the partial melting of the snow had rendered it coarsely granular, but as we ascended it became finer

and the light emitted from its cracks and cavities was a pure deep blue. When a staff was driven into the snow low down the mountain, the color of the light in the orifice was scarcely sensibly blue, but higher up this increased in a wonderful degree, and at the summit the effect was marvellous. I struck my staff into the snow and turned it round and round, the surrounding snow cracked repeatedly and flashes of blue light issued from the fissures. The fragments of snow that adhered to the staff were by contrast of a beautiful pinky yellow, so that, on moving the staff with the fragments attached to it, up and down, it was difficult to resist the impression that a pink flame was ascending and descending in the hole."

The facts thus noticed by the learned Professor illustrate the truth that the actinic constituent of the light—with its sign, "the beautiful blue"—is prevalent in the more elevated regions, and the pinky yellow color evolved in subordination to the blue is significant of the fact that light is a homogeneous unity, and that its constituents operate together, the two being

at all times and in all cases subordinate to the one.

b. The abundant presence and power of the artistic and crystallizing force in the frozen regions, in association with the prevalence of the “beautiful blue,” the sign of the actinic principle of the light, and the remarkable crystallizations that are formed there—the crystal cave, “with the *blue* glistening from its walls,” and the “fall of snow, which was in fact a shower of frozen flowers”—these serve to bring the actinic principle to mind, and also to suggest the thought that this constituent of the light is identical with magnetism in the unity of force; for it is well known that magnetism is prevalent both in the more northern regions, and on the Alpine summits of the earth, and is more especially the crystallizing force. And Professor Tyndall has mentioned the prevailing presence and power of magnetism in the region of the Alps, and has expressed his admiration of the “magnificent blue”—“sometimes inclining to purple”—that canopies the scene of the glaciers of the Alps.

c. An additional intimation of the homoge-

neousness of electricity and magnetism with the solar light is observable in the crystallizations that are found within the crust of the earth. Within that crust are formed all manner of precious stones. One of these is distinguished by non-chromatic brilliancy; and in the others severally, all the colors in the solar spectrum (and also many combinations of these) display their various hues of abiding brilliancy, in response to the brightness and glory of their origin,—*the Solar Light*.

SECOND SECTION.

COLORS HAVE A HIEROGLYPHIC HISTORY.

It has already been mentioned that the colors inherent in the light, and revealed to us in the rainbow and the solar spectrum, “were used by all primitive peoples, to symbolize ideas of mental and moral attributes or qualities, and thus became rudiments in their several systems of hieroglyphics.” And this emblematic use of colors obtains throughout the Orient to the present day; and this fact is so

observable that one who has travelled in the East, has said, "The key-note to orientalism is color."

Of those ancient nations in whose symbolic systems colors had a prominent place, mention should be made of the Assyrians and Egyptians, the Phœnicians and Hebrews, and the Babylonians and Medo-Persians; and from the Phœnicians and Medo-Persians this chromatic custom may have descended to the Grecians, from whom it was derived by the Romans and other peoples whose ancestors had migrated towards the west. Or the custom may have descended by tradition among the tribes scattered abroad upon the face of the earth; as having its origin in some one primeval source. And it is an interesting fact that among the North American Indians, the same or similar meanings are ascribed to the prismatic colors that were ascribed by the ancient Assyrians, Egyptians and Hebrews.

To the minds of those ancient peoples, each natural color had a definite, emblematic meaning. For example: the *Blue*, signified benignity, clemency, &c.; the *Yellow*, manifestive

and appreciable excellence or glory; the *Red*, moral dignity and physical power; the *Purple*, royalty and sovereign power; the *Indigo*, truthfulness in the expression of benevolence; the *Green*, condescension, graceful and bounteous condescension; and the *Orange* or flame color, righteousness.

It would appear that the "old masters" in the pictorial art, employed the several colors, generally in accordance with the conceptions and usage of more ancient minds. And from the mediæval times to the present day the same usage has obtained, and may be observed in the tinted glass and pictorial representations that adorn the windows of ecclesiastical edifices, and in the official vestments worn by ecclesiastics in the hierarchies of Greece and Rome; and also by modern imitators of those ancient and historic institutions.

But whence the origin of this chromatic and emblematic custom? It may have been originally derived from an intuition, divinely bestowed, at the dawn of the human intellect; and thus have been observed by the antediluvians, and have been preserved in the Noachian

family, "familiar as household words." On this point, however, we have no certain information; and hence another question may arise: Are we at this time able to discern in historic intimations and the facts and phenomena of nature, a probable basis on which the conceptions and usage described may have been founded? In reply to this question the following particulars are named.

1. The "blue signifies benignity," and the blue canopy over the earth is well adapted to impress the human mind with thoughts of benignity, as presiding over the interests and welfare of the human race. The blue heavens beam benignity; for thence come down all genial influences and powers, causing fruitful seasons, and filling men's hearts with food and gladness. "It is true that men have to plough and sow, but the sunshine and rain do all the rest." And in the light of modern science, the significance assigned to the blue color will be most thoroughly approved. For *blue* is the sign of that benign property or force called "odic," and "ozone." And ozone, which is understood to be "electrized oxygen," is

recognized in medical science, as being that property or power in the atmosphere, which is especially congenial to man, and is conservative of health and constitutional life, by upholding the animal economy in its integrity, and maintaining the vitality and chemical consistency of the blood.

2. "The *yellow* is the emblem of manifestive excellence or glory."

This emblematic significance was associated in the minds of the ancients, with the preciousness and resplendency of gold. They conceived an analogy between the effulgence of the sunshine and the resplendency of burnished gold. They admired the "glory of the sun," and owned his sovereign sway; and they adopted its representative, resplendent gold, to symbolize their conception of moral excellence or glory, even the glory of a god. In those ancient times men worshipped the sun and idols of gold.

The Israelites had become familiar in Egypt with the worship of the sacred bull, the god Apis, and his image in gold; and at the base of the Mount Sinai, they materialized their

conceptions of a glorious deity in the form of a golden calf, and with joyous acclamations worshipped it as their god.

And centuries afterwards, the King of Babylon, Nebuchadnezzar, set up an image of gold in the plain of Dura, as his idol god; and commanded all peoples and nations within the sphere of his dominant sway, to fall down and worship his God of Gold.

And further: The imperious power of gold over the imagination and hearts of men is an historical fact, not related merely to ancient and oriental peoples and tribes.

In the empires of Greece and Rome, gold represented the idea of glory, and received the homage of the human heart. And in all countries from the times of those empires to the present hour, and with the control of a divinity, gold has subjugated human hearts to its worship, and the glorification of its name. Gold is the Jupiter of modern civilization. And the phrases "Yellow Gold" and "Golden Yellow" are familiar to all.

3. "The *red* or scarlet color signifies moral dignity, authority, and power." As bearing

this significance, the cardinals of the Roman hierarchy are decked with scarlet; and the same color is worn in the Eastern parts of the world, by all persons having authority and power; such as, for example (in Palestine), the Scheik of Hebron, and the farmer on the plain of Sharon who moves among his servants in the harvest-field wearing a scarlet mantle, after the manner of Boaz in ancient times. And the basis of this may be found in the physical condition and history of man, for instance, the life-blood flowing through the arteries and diffusing vitality and vigor throughout the corporeal system, will sustain the idea of the scarlet color being a proper emblem of physical power; for "the life is in the blood," and with the life is associated the idea and the fact of physical force; and the vital force in the blood, and consequent vigor of man arise from the cause and occasion of the scarlet color of the arterial blood. Moreover by virtue of the proper oxidation and electrization of the blood, strength is imparted to the nerves and contractility to the muscles, and firmness to the entire organism; and the man carries his head

erect, and his gait is graceful, and he bears his manhood bravely and with dignity, as becomes his rank among the other creatures upon the earth. And physical dignity is the natural symbol of mental and moral dignity, although it be not in all instances "the outward and visible sign" of mental and moral worth.

4. The "*Purple* denotes royalty, sovereignty, supremacy."

This color is conceived of as being a union of the blue and the red, and thus the ideal significance of the union of benignity with moral worth and controlling power; and hence it is the symbol of magisterial man, and of supreme magistracy especially. And these ideas are represented in the Greek title for the chief magistrate or king, which is *Βασιλεύς*, and is compounded of *βασίς*, a foundation or support, and *λαός*, a people; and the conception represented is that the monarch is the basis or support of the people or state. And in accordance with this conception, the purple color being regarded as the union of the blue with the red, and as signifying the union of clemency with authority and power, was and still is regarded

as the proper symbol of imperial and monarchic dignity and rank.

5. The "Indigo signifies veracity, in the verbal expression of benignity, or love, or faithfulness in relation to a promise made." In this color the blue is thought of as strengthened or confirmed by the requisite addition of the red, and thus as denoting the utterance of benignity or love confirmed by moral dignity, and hence most reliable and sure.

6. The "Green signifies condescension—graceful and bounteous condescension." Regarded as being the union of the blue and the yellow it is also regarded as the sign of the union of goodness and greatness, or munificence and glory, and such a union of qualities is essential to true condescension with its graceful and bounteous ways. And the earth is clothed with verdure, which is the token and proof of its fertility; and thus of the condescension of the Deity to the inhabitants of the earth for the service of man; and in the inspired songs of the Hebrews His condescension therein was celebrated thus: "Thou makest the outgoings of the morning and evening to

rejoice.” “Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn when Thou hast so provided it; Thou waterest the ridges thereof abundantly; Thou settlest the furrows thereof; Thou makest it soft with showers; Thou blessest the springing thereof; Thou crownest the year with thy goodness; and thy paths drop fatness; they drop upon the pastures of the wilderness, and the little hills rejoice on every side; the pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing.” And this celebration is condensed in one line thus: “The earth is full of the goodness of the LORD.” And when the banished Seer on Patmos saw the visions of God, he beheld a “throne set in heaven,” and the ornament of the throne which he saw was the symbol of the condescension of the Deity towards the earth and the inhabitants thereof, he saw an Iris “green as an emerald round about the throne.”

7. The “Orange or flame color is the emblem of righteousness”—personal and admin-

istrative righteousness or justice. The union of the yellow with the red is assumed in the significance assigned to the flame color; and righteousness or justice is understood to consist of the union of appreciable excellence or moral glory with moral dignity and power. And among the ancients *copper* (especially bright or burnished copper) bore the same emblematic meaning as did the orange or flame color. Such, for example, was the usage among the Hebrews; and copper is the true rendering of the Hebrew term which, in the English version, is translated by the word "brass." Whether the more ancient peoples were acquainted or not with the factitious metal called "brass," the metal in question is said to have been "dug out of the hills," and "melted out of the stone."

The Hebrew name for copper is derived from $\text{N\bar{A}H-GH\bar{A}HSH}$, the generic word for "serpent;" and this word, as a descriptive term, is used to mean "serpent," because, as a verb, its primary or ideal meaning is "to use attentive or subtle observation." As a word of superstition it means, to divine, to augur. But as used

in a judicial sense the ideal meaning of the verb is prominently and forcibly intended, and thus it signifies to search with sagacity, and accurately to discern and decide. And the hieroglyphic significance of the copper is founded partly on the natural history of the serpent, but more deeply on the ideal meaning and judicial use of the term $N\bar{A}H\text{'GH}\bar{A}HSH'$.

This may be explained and illustrated thus: Men were acquainted with reptiles before metallic ores were discovered; and the sagacity of the serpent tribes had been observed from the earliest days. And it may be readily conceived that when the Hebrew or Phœnician miner first saw the brilliantly crystallized copper ore in the fissure of the rock, and observed its resemblance to the burnished bronze in the crest of the serpent, he exclaimed $N^cGH\bar{O}H'\text{SHETH!}$ —that is, serpent-like or serpentine! And when it became known that in chemical combination with an acid the copper is a poison as deadly as that of the serpent, men had an additional reason for regarding that metal as being serpent-like. And thus by associating the idea of the copper with that of the serpent, and

then with the ideal meaning of NĀH-‘GHĀHSH’, this metal was adopted as the symbol of righteousness or justice, as was also the orange or flame color, inherent in the light.

And the adoption of this metal to symbolize righteousness or justice may have had a yet broader basis. For instance, if pure copper were taken into a really healthy stomach its mere and passing presence there may reasonably be supposed to be innoxious because inactive, and therefore no organic or physical harm would ensue. But if pure copper be taken into a stomach whose secretions are acrid and corrupt, and the copper being in part dissolved, it would become a deadly poison, and mortal disease and death would ensue. But in that case the cause of the suffering and death would be the corrupt condition of the secretions, or, in other words, the physical badness of the man and the association therewith into which the copper had been brought. And all the particulars now under notice, or supposed, are true in principle respecting justice and its judicial results.

Righteousness or justice can neither hurt

nor alarm the innocent and pure; for though present with those who are such it is inactive, being itself innocent and pure; or, if active, it is both a defence and a praise. For justice cannot deny itself, cannot dishonor its intrinsic nature; and there is the force of truth in the epigrammatic sentence, "Innocence is justice in repose; and justice is innocence in energetic action." Therefore, if from the presence and activity of justice punishment overtake and death ensue, the suffering and loss of life are not caused by the intrinsic nature and the presence of justice; but the cause is the moral evil or criminality of the man. Justice has come in contact with guiltiness, and the guiltiness of the guilty one is that which causes the presence of justice to be the occasion of condemnation and death. And the comparison and analogy now considered will suffice to show the mental basis on which both the copper and the flame color, its symbolic associate, were adopted to denote personal righteousness and executive justice.

THIRD SECTION.

THE COLORS INHERENT IN THE LIGHT ARE EMBLEMATIC
OF THE PERFECTIONS OF THE GODHEAD.

It has been already remarked that the emblematic use of colors by the nations of antiquity has been sanctioned of God, and has been adopted also in divine communications to men. Instances of this are observable in the writings of the Hebrew prophets and in the Christian Scriptures, particularly in that wondrous drama called "The Revelation." And in the instances referred to personal and moral qualities and official characteristics are denoted in accordance with the significance which the ancients ascribed to the prismatic hues.

But it is in the hieroglyphics of the Mosaic Economy that the divine sanction and use of colors (and their emblematic equivalents) for the purpose of divine communication and instruction more prominently appears.

The Tabernacle constructed by Moses, by the command and direction of the LORD, constituted a system of hieroglyphics; the rudi-

ments consisted of prismatic colors and their metallic equivalents, and the combinations and relations of these in the architecture and furniture of the sacred tent.*

Jehovah was the tribal God of the people of Israel by virtue of His promises to Abraham; and He became their King when He had freed them from the power of Pharaoh, and had separated them to Himself. And the Tabernacle erected by Moses was the appointed centre of Theocratic Government, the trophy of Jehovah's triumph in the redemption of his people, the Pavilion of His Divine Majesty,

* The elaborate symbolism of the Mosaic Ritual—ornate, sensuous, and typical—was designed for a nation of men “in the flesh;” and is in striking contrast with the chaste simplicity of the Christian economy instituted for communities of men “in the spirit,” and governed by the divine verity; “God is SPIRIT, and they that worship Him must worship in spirit and in truth.” And, as the only symbols pertaining to the Christian Economy are the Ordinances of Baptism and the Lord's Supper, the use of superadded emblems is a practical anachronism, and is significant of a retrograde movement out of the clear light of the Christian Revelation into the region of Mosaic “adumbration,” or, it may be, toward the recesses of mythological darkness.

and the Sanctuary in which the worship of the God-king of Israel should be duly observed. The "pattern" or model of that Tabernacle was shown to Moses on Mount Sinai at the same time that the specifications were dictated to him by the LORD. And it is exceedingly probable that the model which was thus shown in the presence of the Shekinal glory was formed of light, and the refractions, &c., of the light; for the combined significance of its hieroglyphic system is resolvable into the emblematic meaning of the solar light; and the Tabernacle, in which it was materialized and embodied (in its relations to the then distant future), was an enigma or parable (*παραβολή*), the solution of which is the Messiah, who is "the light."

The *ideas* represented in that miraculous model were divine; the pictorial style of their representation was human, or at least was familiar to and in use among the nations upon earth. The ideas were celestial; their embodiment terrestrial. The Theocratic ideas symbolized were from God, but a rudimental acquaintance with the symbols employed was

possessed by the Israelites while in Egypt, whence they had recently come; and this was necessary to those symbols being intelligible to the rescued tribes.*

If the nation was to be instructed through phonetic language or articulate speech, it must be through a language which they understood; and if that nation was to be instructed through pictorial representations, it must be through a system of signs the rudiments of which were already familiar to their minds. Hence the hieroglyphics or emblems of Egypt were employed by the LORD in the government of his nation, and are conspicuous in the colors and materials of the Tabernacle, and in the vestments of the priesthood. The vestiges of Egyptian hieroglyphics visible in the ruins and

* "Moses was instructed in all the wisdom of the Egyptians." And by divine direction he appropriated Egyptian hieroglyphs in the architecture of the Tabernacle and vestments of the priesthood; and this was done on the same principle as that on which the Apostles of Christ were endowed with the power of speaking in languages which they had never learned; as, for instance, on "the day of Pentecost."

remains of Dendera, Karnac, and Thebes suffice to show the significance attached therein to prismatic colors, and its identity with the meaning of the same colors in the hieroglyphics of the Hebrews. For instance, the *blue* beautifies the Egyptian "winged symbol," the globe and wings (the symbol of a benign Power, and of the mantling protection and swift movements of his fostering care), and the yellow and the red adorn the diadem of the Pharaohs, denoting the dignity and power and glory of those ancient kings; and a corresponding rudimental significance pertained to the colors that adorned the Tabernacle of God among the Hebrews.

1. The colors conspicuous in that sacred and Theocratic Tent were the "blue and purple and scarlet;" and these were combined in the embroidery on the veils that were suspended at the entrance to "the court of the Tabernacle," and at the entrance to the "holy place." They were more abundantly and gorgeously present in "the veil" that separated the "most holy" from the holy place, and also in the under covering of the Tabernacle, and in the

vestments of the high priest they were grandly displayed.

a. The BLUE signified the benignity, clemency, and goodness of the God of Israel, and symbolized the idea and fact that "God is love." And the robe of the high priest of Israel—extending from the neck to the ankles—was made "ALL OF BLUE" to signify that while he represented Israel before Jehovah, he was towards Israel the representative of the true God, whose essential quality is Love. And the Israelites were commanded of God to "make fringes of the borders of the garments," and to "put upon the fringe of the borders a riband of BLUE," and this was to remind them that they were the people and servants of the true God, who had, in love, redeemed them to Himself, and had appropriated the azure color to Himself, as the symbol of His benignity and love.

b. The PURPLE signified that Jehovah was in an especial manner, the King of Israel, that to Him alone the allegiance of the nation was due; and that all sovereignty pertained to Him.

c. The SCARLET signified that Jehovah was the "Holy One of Israel;" who by virtue of His moral dignity was incapable of any possible or conceivable evil or wrong, and by whom all moral evil or sin was utterly abhorred, and whose power was mighty against evil, and on the side of good.

And the union of these three colors in the embroidery on the veils of the sacred tent, and on the ephod and breast-plate of the high priest, denoted the homogeneousness and unity of the particulars which were emblematically shown.

And in the precious stones of the breast-plate, set in fine gold, all the prismatic colors seem to have been present, besides the colorless brilliancy of the entirety of the light; for therein were the "sardius, topaz, and carbuncle; the emerald, sapphire, and diamond; the ligure, agate, and amethyst; and the beryl, onyx, and jasper." And the intent and use of this "breast-plate of judgment" is indicated in the Septuagint, where it is called *λογεῖον τῶν κρίσεων*, the *oracle of judgment*. And the twelve precious stones on which severally were graven

the names of the twelve tribes of Israel, seem to have constituted (in their distinctive names, and their several relations to the light) the hieroglyphic alphabet of that miraculous *oracle*, the medium of communication between the will of Jehovah and the mind of the nation, through that of the high priest.

2. The colorless entirety and pure brilliancy of the light was reflected and represented by the second covering of Jehovah's Tent,—the covering of "goats' hair," to be thought of as similar in texture to the shawls of cashmere, and sparkling white; and this fleecy covering, which represented the light in its entirety, was emblematic of the unity and entirety of truth, and the maturity of knowledge and understanding and the perfection of wisdom; and this emblematic significance it bore, in accordance with the ideal usages of the ancients, who associated in idea the fleece with the snow and the snow with the fleece, and both these with the venerable maturity of age, and intelligence and wisdom. And this ancient usage has the divine sanction; for the record of the visions beheld by Daniel the prophet in Babylon, and

by the apostle John in Patmos, show that in each there was a symbolic representation of Deity; and in that of the "Ancient of Days," it is said, "whose garment was white as snow, and the hair of his head like the pure wool;" and in that of the symbolic representation of "the living one who became dead and is alive again for evermore," even Jesus Christ; it is said, "His head and hairs were white like wool, as white as snow." And in accordance with this ancient and divinely sanctioned usage, the fleecy white covering of the Tabernacle was emblematic of the perfect truth and knowledge and wisdom of Jehovah, the King of Israel.

3. The curtains with which the sacred court of the Tabernacle was inclosed, had an intent that accorded with that of the fleecy covering of the tent, but with the additional and prominent significance of a great historical event,—the redemption of the tribes.

Those curtains were made of the textile fabric called in the Hebrew שֵׁהֶשֶׁת, and in the Greek of the Septuagint *bussos*; which in the English is rendered *fine linen*, as it is said, "the

hangings for the court of fine twined linen.” And, ideally, the Hebrew term signifies, to be cheerful or sprightly; and this seems to have been based on the pure and brilliant whiteness of the fabric, which suggested the idea of the sunshine, and the hieroglyphic use represented the ideas of hilarity or joyousness—the joys of redemption, freedom, and exaltation.

This was the emblematic meaning ascribed to the SHĒHSH by the Egyptians; and hence, when Joseph, the son of Jacob, had been redeemed from the dungeon, to which he had been unjustly consigned, and was exalted by the king to the second place in the kingdom of Egypt, Pharaoh caused him to be arrayed in vestures of this symbolic material. As it is recorded: “And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vestures of fine linen (SHĒHSH), and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he was made ruler over all the land of Egypt.”

And in accordance with this Egyptian cus-

tom, with which the Israelites were familiar, the curtains of the sacred court signified that Jehovah's pavilion was surrounded with the rejoicings of his ransomed people; and symbolized the exultations of the tribes when they sang the song of Moses on the margin of the Red Sea, freed from Pharaoh's power.

4. The metallic materials of the Tabernacle were copper, silver, and gold.

a. The sockets of the pillars of the court, on which the curtains and embroidered veils were suspended, were made of copper; and the hieroglyphic meaning of the copper being righteousness, those copper sockets signified that the redemption and freedom of Israel was founded in righteousness, and that the rescued tribes did righteously rejoice over the destruction of Pharaoh and his Egyptian host.

The copper in the Altar on which the holocaust was presented to God, testified of the righteous claim of Jehovah to the entire devotedness, in life and conduct, of the people whom He had redeemed; and thus, the Altar represents Him, the righteous King.

The copper in the Laver denoted that right-

eousness was a requisite qualification for priesthood in relation to Jehovah, and as representing the nation before Him.

These are a few of the more prominent teachings in the hieroglyphic significance of the copper.

b. The silver represented the idea of the bland light that flows and shines—not directly from the sun but—responsively from the moon. Hieroglyphically it signifies redemption and the glory of redemption; in which the perfections of the Deity assume their blindest form.

Among the ancient nations silver was the circulating medium of commerce, and for that reason it was the emblem of “ransom price,” and thus of redemption; and this usage received the divine sanction when, at the first census of the tribes, the Lord directed Moses to demand of every adult Israelite a half shekel as the civil and ceremonial redemption of personal life; and the sockets on plinth-work of the golden walls were made of the silver which had thus been paid into the national treasury. And the hieroglyphic significance of this was that redemption was the basis on which Jehovah

dwelt among the tribes of Israel, and the medium of His manifested glory in the midst of the nation.

c. The walls of the Tabernacle were formed of the "shittim wood"—*Mimosa nilotica*—incased in gold. And in the holy place the lampstand was of solid gold, and the table and the altar were of shittim wood incased in gold. And in the Holy of holies the Ark was of shittim wood incased in gold with a cornice or mounting of fine gold; and the Mercy-seat was of solid gold, and of the same mass were the cherubim. The gold of the tabernacle signified the appreciable excellence or manifestive moral glory of Jehovah, the God and King of Israel. And being visible from within, and seen only by the priesthood, the more profound particulars of its hieroglyphic teaching relate to the *typical** significance of the Tent of the

* It is not the design of this essay to unfold in any degree the typical significance of the Tabernacle of God. The solution of its enigma or interpretation of its parable, as already intimated, is the Messiah or Christ, who is the "Light." And the illustrations which, in hieroglyphic form, are afforded to the faithful, are exceedingly instructive. And as "many have taken in hand to set forth in

Pilgrim God. Nevertheless, that teaching does pertain to the historic and Theocratic intent for which the Tabernacle was reared. On the Mercy-seat between the cherubim was the governmental Presence of Jehovah, within the shekinal glory, to which glorious Presence "within the veil," in the most holy place, the Apostle Paul seems to allude, when he says of the Deity, "who only hath immortality dwelling in the unapproachable light."

The Holy of holies was the Throne Room of Jehovah the King of Israel, and the Mercy-seat was His throne, and the cherubim were the heraldic supporters of the throne and conservators of the glory that dwelt between and beneath their mantling wings. Primarily and hieroglyphically the cherubim denoted the governmental attributes of Jehovah, or the executive powers of the Theocracy established over

order" the typical meaning of the Tabernacle and its particulars, it may here be observed that no one is qualified to unfold those particulars who has not first learned to read the hieroglyphic teaching, even as no man is qualified to explain a metaphor who has not first become acquainted with the language in which the metaphor is expressed.

the nation of Israel on the fundamental principles of "the law," the tables of which were deposited within the Ark, which was the basis of the Throne. And the law being "holy, just, and good," its presence in the Ark would seem to have suggested the style of that ascription of praise to the God of Israel, which says, "Justice and judgment are the establishment of Thy throne: mercy and truth shall go before Thy face."

d. The preceding particulars include a mere outline of the Mosaic emblems, and are intended to be suggestive only of the hieroglyphic reading, while they intimate the fact that in the architecture and furniture of the Tabernacle, and in the vestments of its priesthood, the inherent hues and the entirety of the solar light are represented.

5. In the specifications given to Moses on the Mount the cherubim are not described, neither are their prototypes described by Moses in his account of their having been entabernacled, at the east of the garden of Eden, "to keep the way to the tree of life." As it is said, "So He (Jehovah Elōhheem) expelled the

Adam, and He entabernacled (from SHĀH-CHĒHN', to dwell or cause to dwell) the cherubim, and a flaming sword which turned every way (or a self-rotating sword-like flame) to keep the way to the tree of life." And these cherubic guards were the prototypes of those which were artistically made of the same mass of gold as the Mercy-seat. And in this earliest record the cherubim bear a relation to the divine government and glory corresponding to that borne by the cherubim of gold, and to the cherubic appearances or forms of the "living creatures" (or living ones) described in the recorded visions of the prophet Ezekiel and the Apostle John.

Man during his novitiate was not capable of forming separate and combined ideas of the governmental displeasure of his Creator, and of His unlimited knowledge, and suppressive might and majestic power, and considerate benevolence. But he could be sensuously affected by the changed appearance of the divine glory, which before was bland and attractive, and had become seemingly irritated and consuming in its rotary force and sword-like flame; and he

could be sensibly affected and restrained by means of the cherubic guards—the watchful observance of the Eagle, the suppressive might of the Bull, the majestic power of the crouching Lion, and the beaming kindness of the Man, the facial prototype of himself, and of her who was more kindly than himself. And in this way he would learn that an attempt to “take of the tree of life, and eat and live forever” would be followed by an immediate execution of the pronounced sentence of death; and he would learn also that the governmental righteousness and the personal kindness of God, his Creator, were alike and unitedly concerned in debarring him, as a sinful being, from perpetuating his personal existence.

6. A knowledge of the Edenic cherubim survived “the flood,” being preserved by Noah, and continued by tradition among his descendants, with a greater or lesser degree of correctness, as to form and governmental design. The hieroglyphic forms found among the sculptured remains of Egypt and Assyria, especially those of Nineveh, even recently exhumed by Mr. Layard and others, afford sufficient proof

of the above remark. In those remains of a remote antiquity, not only are there composite forms in sculpture and in colors that answer in degree to the cherubim, but also they are found to have occupied positions of corresponding significance. They were arranged as guards at the approaches to the palaces of monarchs and the temples of imaginary gods.

Moreover, the sensible and artistic forms of idolatry throughout the world—the ancient signs of astronomy, those, for instance, of the Zodiac and the constellations; and the more prominent symbols in heraldry: all these are traceable to a traditionary and deteriorated knowledge of the Edenic cherubim—those primeval hieroglyphs formed by divine wisdom out of the mysterious substance of the solar light.

7. Hieroglyphs literally so called, that is to say carved or chiselled symbols, are traceable to the antediluvian knowledge of the Edenic cherubim. The hieroglyphic history of colors may possibly have had the same origin, or it may not have commenced before Noah and his family beheld that grand Chromatic Arc,

which is familiarly called the Rainbow, and is the hieroglyphic of God, the token and pledge of His perpetual covenant of Providence on behalf of an evil and unthankful world.

a. The record of this absolute covenant of benevolence and mercy, and of its instituted token or pledge is given thus: "And God spake unto Noah, and to his sons with him, saying, And I, behold I establish my covenant with you and with your seed after you: and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark to every beast of the earth: and I WILL establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there be any more a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations: I DO SET MY BOW IN THE CLOUD, and it shall be for a token of the covenant between me and all the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall

be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud, and I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth."

b. But this divine record, with all the mercy and truth expressed therein, is despised and rejected by men, on the alleged discoveries made by means of geological research. And respecting this alleged occasion for skepticism, it may be observed substantially, in the words of an anonymous writer, that "When geologists have wandered in imagination into the regions of pre-adamic times, and have traced out in strata the slowly accumulating developments of life, and have bewildered the mind of others by their profound and elaborate doctrines, and by the array of their puzzling facts and ingenious

theories, and above all the theories of strata and classification which yesterday were unknown, to-day are doubted, and to-morrow will be overthrown; their expressed skepticism is to be regarded as that of the heart rather than of the intellect, an avowed aversion of the unbelieving heart rather than a logical conclusion of the reason from premises ascertained, *i. e.*, when they thus despise and reject." But beyond and above all that may be advanced on the basis of observation and sobriety of mind, the believer in the Son of God, Jesus Christ, will assuredly rely on the Mosaic record, especially as knowing that by his Lord and Saviour when here on earth that record was verified and confirmed.

c. Further: There are those who do not deny the truth of the Mosaic record of the deluge, but assert that "the rainbow was not a new phenomenon in the days of Noah; but had been an object of familiar notice from the earliest times."

Such objections though they allege, and truly allege, that the laws of light and the refraction of light were the same before as after

the deluge, cannot thus excuse their skepticism. For before they can offer an excuse for their professed disbelief, they must first prove that the electric condition of the earth and its atmosphere was the same before as after; and that clouds were formed, and rain descended on the earth. And this they are not able to do.

It is impossible to prove, by any kind of evidence, that the temperature of the atmosphere above, in relation to the surface of the earth, was the same during the antediluvian period as at present or was similar thereto. And it is well known that "when the temperature above is higher than on the surface, no cloud can be formed;" and hence, as a general rule or fact, Egypt is without rain.

And in the cosmogony of Moses there is a reference to an early antediluvian and pre-adamic time when "the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth and watered the whole face of the ground." And it cannot be reasonably denied that a corresponding condition of the atmosphere prevailed until the time

of the deluge; neither can it be rationally denied that the first appearance of the rainbow was at the time, or soon after, when God announced his unconditional covenant of providential goodness and mercy on behalf of all the creatures upon the earth, and said, "I DO SET MY BOW IN THE CLOUD; and it shall be for a token of a covenant between me and the earth." And it should here be observed that the original verb NĀH-THAN' to SET or place, means also to give; as for example, when God said to Abraham, "Unto thy seed have I GIVEN this land." And the words of the covenant of providence, "Behold I do SET my bow in the cloud," are the firm basis of our belief that the rainbow was first seen by the post-diluvian inhabitants of the earth: and "the highest reason for believing anything, is that GOD HAS SAID IT."

d. Moreover: The LORD God has shown that He gave and constituted the rainbow, the confirmation of the covenant made with Noah and all creatures on earth,—gave it as His OATH. For, while promising ultimate restoration and blessing to the nation of Israel, he says: "For

this is as the waters of Noah unto me, for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee.”

The rainbow is the hieroglyphic oath of God. And it was intelligible to Noah and his earlier descendants; either by reason of a previous acquaintance with the emblematic significance of the colors in the light, as first shown in the Edenic cherubim, or by an intuition given them of God. And from Noah and his immediate family this kind of knowledge descended by tradition, to the tribes and nations who from Ararat and Shinar went forth upon the face of the earth.

The rainbow presents a hieroglyphic illustration of the perfections of the Godhead; the *purple* signifies the supremacy or sovereignty of God; the *indigo*, His goodness, veracity, and faithfulness, expressed in the form of promise; the *blue*, His clemency, benignity, and love; the *green*, His condescension, in which His goodness and glory are combined; the *yellow*, His appreciable excellence or moral and manifestive glory; the *orange or flame color*, His personal

and administrative righteousness; and the *red*, His moral dignity or holiness and His mighty power.

And while Noah beheld that magnificent arc—that token of the covenant—spanning the heavens with its beautiful and brilliant hues, he would read it off in this manner or to this effect: “The supreme hath promised, in His benevolence and condescension; unto the manifestation of His glorious excellence; and hath pledged His righteousness and holiness and power.”

8. Turning now from the Mosaic records to the Christian Revelation, we observe, in the dramatic and prophetic visions of the Apocalypse, a use of the prismatic colors, in accordance with the more ancient usages, as before described.

a. In describing his first celestial vision, the entranced and inspired seer says: “And immediately I was in the Spirit; and behold a throne was set in heaven and one sat on the throne. And He that sat was to look upon like a jasper and sardine stone; and there was

a rainbow round about the throne, in sight like an emerald.”

The rainbow which he saw, as the mantling ornament of the throne, bore the same witness with that which is seen to span the heavens on the margin of the surcharged cloud.

And the “jasper and sardine” repeat the chief lesson signified by the *oracle* worn on the breast of the levitical high priest. The two are the last and the first in that “breastplate of judgment,” and include the ideas and significance of the series, and thus teach that He who sat on the throne was the God of Israel, whose promises to Abraham, Isaac, and Jacob, and to their descendants, as a nation cannot fail.

b. And when recording his last celestial vision,* the favored apostle says: “And there

* This vision of the celestial arrangement, called “the bride of the Lamb,” stands in strong contrast with a vision in a preceding part of the apocalyptic drama; in which vision a corrupt politico-religious system is described under the symbol of an impure woman, of whom it is said, “And the woman was arrayed in purple and scarlet color, and gilded with gold, and (decked) with precious stones and

came unto me one of the seven angels who had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

And again he says, "And the wall of the city had twelve foundations and in them the names of the twelve apostles of the Lamb" . . . "And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third a chalcedony; the

pearls, having a golden cup in her hand full of abominations," &c. And in this case—even in this case—the colors and gold and precious stones, are of the same import as in the case of the pure, the heavenly, and the divine. For they signify what that corrupt system claims, and *falsely claims*, to be; but its actual quality and character is signified by the evil contents of the golden chalice.

fourth an emerald; the fifth sardonyx; the sixth sardius; the seventh chrysolite; the eighth beryl; the ninth a topaz; the tenth a chrysoprasus; the eleventh a jacinth; the twelfth an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl; and the wide street of the city was pure gold, as it were transparent glass. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

By this description of celestial and hieroglyphic architecture we are reminded of the "pattern" of the Tabernacle shown to Moses on Mount Sinai in presence of the glory of God, but with this difference: that hieroglyphic model and its material representative, the Tent of the Pilgrim God, symbolized manifestations of Deity, and evolutions of the divine will, to be known on earth and during the progress of time; but *this* style of hieroglyphic architecture relates to the full accomplishment of

the divine purpose and grace in the realizations of eternity in the heavens; and yet it bears a retrospective relation to the history of redemption to God, and eternal life in His Son. For instance, this retrospective relation is indicated where it is said, "And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb." These foundations, being "garnished with all manner of precious stones," are emblematic of the teaching of the Apostles of Christ, or rather of the various and precious forms of the truth taught through them by the light of Christ and the inspiration of the Holy Spirit. As it is said to the faithful, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building fitly framed together increaseth unto an holy temple in the Lord." But here it must be borne in mind that Christ is THE FOUNDATION, "THE ROCK;" as it is written, "For other foundation can no man lay than that is laid, which is Jesus Christ."

The "foundation of the apostles and prophets" consists of the fundamental principles and

forms in the unity of divine truth as taught by the twelve, the chief of which are the doctrines of the personal Deity, the perfect atonement, the resurrection triumph, and the moral glory of JESUS. And the twelve foundations, described by him "who bare record of all things that he saw," are emblematic of the perfections of the Godhead, as these are announced and described in the Christian Revelation. And respecting the moral perfections of the Godhead, an interesting illustration is found in the colors of certain of the precious stones in the breastplate of the high priest of Israel, and in the foundations of the celestial city; as, for instance, the carbuncle and the emerald, which sparkle in the sunshine with the hues of the flame color and the green. To present this illustration we must recur to the solar spectrum, and repeat certain observations touching the effect of the prism in relation to the white light.

It has already been shown that the white light is not "*decomposed*" by means of the prism, neither is it "*dispersed*" or separated in the solar spectrum. In the rainbow and in the

spectrum the light is REVEALED, even as in Holy Scripture the Godhead is revealed. The light, which is the created and constituted emblem of the Godhead, and is homogeneous and indivisible in its nature and constitution, cannot be *decomposed*, but its essential constituents and its active principles or virtues can be and are REVEALED; and in the revelation of the light, as seen in the solar spectrum, each color is found to be *indivisible*; as, for instance, the flame color and the green. And that the combined colors, or those which are thus considered in hieroglyphic usage, are each indivisible is shown in this manner: A small aperture is made in the screen on which the solar spectrum is displayed, and in the space occupied by one of the colors, the green, for instance, and the ray that passes through the aperture passes also through a second prism, and on a second screen the same color is seen; or if the aperture be made in the space occupied by the orange or flame color, the same flame color appears on the second screen. And the illustration which is thus afforded may be thus described: The green, in the divine system of solar hieroglyphics, is the

emblem of the condescension of the Deity, in which the benignity and manifestive glory of God are in perfect combination and unison. Each of these perfections being severally symbolized by the blue and the yellow, the green is emblematically regarded as the combination and union of the two; and thereby the majesty and goodness of God are shown to be displayed in graceful union in his condescension to man upon the earth.

And the orange or flame color, in the same divine system of hieroglyphics, is the emblem of the righteousness of the Deity; and more generally, as having the same significance as the burnished copper, it is emblematic of the governmental righteousness of God, or His righteousness as concerned and manifested in the way of executive justice. And as the manifestive excellence of God is symbolized by the yellow, and His moral dignity by the red, the flame color is regarded as being the union of these two, and as symbolizing the union of the appreciable moral excellence of God and His moral dignity or holiness, in the execution of justice and judgment, on account of and

against moral evil or sin. By virtue of His moral dignity God "cannot deny Himself," *cannot do wrong*; and by virtue of His appreciable moral excellence He always, and always must, *do right*. And in this known combination of the perfections of God the believer confides with unquestioning trust, and the holy angels observe therein a theme of admiration and adoring praise.

c. In describing one of the interludes in the apocalyptic drama the Seer says: "And I saw a mighty angel come down from heaven clothed with a cloud, and a rainbow was over his head, and his face was as the sun, and his feet as pillars of fire."

Whatever may be the prophetic intent of the vision described the personage beheld claims an especial consideration, for the hieroglyphic portraiture can pertain to none other than the Son of God, the Christ, one of whose ancient titles is "The Angel Jehovah, or the Jehovah Angel," and to whom only such phenomenal characteristics are ascribed. For example, in the record of His transfiguration it is said, "And His face did shine as the sun, and His

raiment was white as the light." And in the first vision of the Apostle at Patmos His appearance was "like" unto a human being clothed with a garment down to the foot, and girt about the breasts with a golden girdle. His head and His hairs were white like wool, as white as snow, and His eyes were as a flame of fire, and His feet like unto fine copper, as if they glowed in a furnace.

In these similar portraitures the feet "like unto fine copper" glowing in a furnace, and "like pillars of fire," signify righteousness, and the movements of the Christ in the way of righteous rule and judicial decision, as He has said: "For the Father judgeth no one; but hath committed all judgment unto the Son: that all should honor the Son, even as they honor the Father." And his face appearing "as the sun," repeats in emblematic splendor that in Him the glory of the entirety of God is revealed, and that the knowledge of the moral glory of Deity is given "in the face of Jesus Christ." And the rainbow above His head declares Him to be the Administrator of the ancient covenant of Providence, and that in Him

the perfections of the Godhead are manifested in assuring grandeur and glory. Keeping in view the brilliant colors of the rainbow and the hieroglyphic significance of each, and the order in which they have been already considered, we observe that,

In the Son, even Jesus Christ, and by Him the sovereignty or supremacy of the Godhead is asserted and sustained. "All authority in heaven and on earth is vested in Him." "He is Lord of all." "He is the faithful and true Witness;" and "all the promises of God are in Him, the yea, and in Him, the Amen." And by Him and in Him the love of God is declared, and is manifested and demonstrated. In Him is seen the truth that "GOD IS LOVE." In Him the condescension of God is exemplified; He "was rich, but for our sakes He became poor, that we through his poverty might be rich." He "being in the form of God thought it not robbery to be equal with God; but emptied (ἐκένωσε) Himself, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man He humbled Himself, and became obedient

unto death, even the death of the cross." And in Him the appreciable excellence or moral glory of the Godhead is manifested to angels and to men. And He is the righteous one by whose voluntary and sacrificial death the righteousness of God in the forgiveness of sins is declared; and He is "Jehovah our righteousness;" and He is the righteous judge, "the judge of all the earth," whose moral excellence and dignity will be equally and in unison manifested in the final judgments of His mouth. And He is "the Holy one of Israel," the "Holy one of God," in whom the beauty of holiness was conspicuous, and by whose "sacrifice of himself" the holiness of the divine government was vindicated; and He is "the power of God," and even when here in humiliation He was "upholding all things by the word of His power." "And He is before all things, and by Him all things consist."

d. Again, considering that celestial and hieroglyphic design which, having been seen in vision, is called "the Holy Jerusalem," it is to be observed that the sign of the *preternatu-*

*ral** is visible thereon. For instance: "Her light was like unto a stone most precious, even like a jasper stone, CLEAR AS CRYSTAL;" and "the city was pure gold, LIKE UNTO CLEAR GLASS;" and "the wide-way of the city was pure gold, as if TRANSPARENT GLASS."

The qualities and characteristics thus described are evidently intended to indicate the preternatural; and then the description rises up to the *supernatural*,* where it is said, "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." And by these hieroglyphic indications of the preternatural and the *supernatural*, we are led

* To the words "preternatural" and "supernatural" respectively, a distinctive meaning is ascribed in the text, and may be thus illustrated: The word natural is thought of as a term descriptive of the ordinary course or state of things; and the word preternatural is used in its commonly received meaning, as signifying that which is beyond the natural; and the word "supernatural" is used in its true meaning, as signifying above that which is natural, and above all nature. God and the new creation must be present to the mind, when the word supernatural is grammatically and properly employed.

to reflect on the difference and contrast between the highest kind and degree of knowledge possible in the present life, and that which shall be made known in the promised state of immortality and celestial beatitude. And on this subject an apostle of Christ has said, "For we know in part and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. For now we see by means of a mirror, in an enigma; but then face to face; now I know in part; but then shall I know even as also I am known." And herein he speaks not merely of a partial or imperfect attainment in spiritual knowledge, during this present life; but teaches that the revelation of Deity and of divine realities, given by inspiration of the Holy Spirit, is given on the principle of "in part," and not on the principle of entirety.

And this characteristic of divine Revelation is adumbrated in the solar spectrum, by what are called "the dark lines" therein; but which lines are more correctly described as being non-luminous; for, in the light "there is no darkness at all," no darkness in the created

emblem of God. Those non-luminous lines intimate that the light, which manifests all things, is not itself, wholly or entirely revealed; for the solar force is well known to be present and effective where those lines are observed, and also beyond the spectrum—beyond the end where the red color is seen. And if we could as closely observe the natural spectrum of the solar light—the rainbow—we might perceive the same indication that the light is not wholly revealed; and thereby the fact is symbolized that in Holy Scripture the Deity is revealed “in part” and not of entirety.

And seeing that God only can reveal Himself to us; that flesh and blood cannot reveal to us that JESUS is “the Christ,” only the Father can; “neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him;” and the Holy Spirit only is the immediate testifier concerning the Son, and the glorifier of Him on the earth, even as He, the Son, did here glorify the Father; it is most evident that our acquaintance with the Godhead must of necessity be in the way of faith and spiritual understanding. And the faith which believes

God is characterized as that of a "little child;" and for this reason, namely, that whatever truth or form of truth is revealed to us is an object of faith and spiritual discernment; and that which is an object of spiritual discernment cannot be to us a subject of logical reasoning, because our knowledge and capability of knowledge is limited by the revelation given.

And as it is true that while in the present state of existence we know God "in part" only and on the principle of "in part;" so also is it divinely true that "the realities of the future state," the state of immortal beatitude, are only in part revealed. "But when that which is perfect is come, that which is in part shall be done away." "*Now* we see by means of a mirror in an enigma; *then* face to face; *now* we know in part; *then* shall we know even as also we are known:" and so it is written, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see HIM AS HE IS." And when we are perfected in His likeness, and see Him as He is, and know Him as also we are known of

Him by a community of knowledge with Himself; *then*, in the inheritance and home of the immortals, we shall both mentally and experimentally know the full power and blessedness of the truth, that "THE LAMB IS THE LIGHT THEREOF."

And while waiting for the consummation of the Christian hope let all the faithful in Christ Jesus still confess and declare, saying, "We worship one God in Trinity and Trinity in Unity; neither confounding the persons, nor dividing the substance. For there is one Person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty coeternal." So the Father is God, the Son is God, and the Holy Ghost is God; yet there are not three Gods, but ONE GOD.

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

BT III

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
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